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AN

ELEMENTARY

HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

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PREFACE.

THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

P R E F A C E

T O T H E S E C O N D E D I T I O N .

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

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ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY

§ 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1. Ā'leph	א	———	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	———
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

is I think same as Russian

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; כ is *bh* or *v* and ב *b*; ג *gh*, ג *g*; ד *dh* as *th* in *the*, ד *d*; כ *kh* as the German *ch* in *ich*, כ *k*; פ *ph* or *f*, פ *p*; ת *th* as in *thin*, ת *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like ג, and כ *k* like כ. The letter ש with a dot over its right arm has the sound of *sh*, and is called *Shin*; ש with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ט and ט are represented by *t*, צ and ק by *k*, ס and ש by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ח and צ require a doubled letter or two letters combined to represent them; ח is the simple *h*, ח has a stronger sound as of rasping the throat, and is represented by *hh*; צ is *ts* in *sits*.

6. Five of the letters have two forms; כ, מ, נ, פ, צ (combined in the memorial word כמנפע *kimnappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ך, ן, ף, ץ, or the letter closed up, ם.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth
Kaph-lamedh Yodh-mem-yodh He-aleph-resch-tsadhe Za-
yin-resch-ayin Koph-tsadhe-yodh-resch Hheth-mem Hheth-
resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1-3 on page 133, and give the equivalent of each.

§ 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אֶחָחֶע)	<i>ah^ahha</i>)	
Palatals	ג	י	כ	ק	(גִּיכָק)	<i>gīkhak</i>)	
Linguals	ד	ט	ל	נ	ה	(דֶּטֶלֶנֶת)	<i>datleneth</i>)
Dentals	ז	ס	צ	ש		(זֶסֶצֶש)	<i>zastsash</i>)
Labials	ב	ו	מ	פ		(בִּימָפ)	<i>būmaph</i>)

though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer or occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.
		ח	ה	ה	ע	Gutturals.
Medium	{	ל	מ	נ	ר	Liquids.
		ז	ס	צ	ש	Sibilants.
Strong	{	ב	פ	} Aspirates and Mutes.		
		ג	כ			
		ד	ת			

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes.

The serviles are embraced in the memorial words אֵתָן מֹשֶׁה וְכֵלֶב (*ēthān mōshe v'khelebh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, פ, צ, ק, ר.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

א - ā, ē, o
 א - ā, ē, o, x
 ו - ō, u
 ו - i, e, ē

§ 3. The Vowel-Letters.

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵהָוֵי *ehēvī*) were employed for this purpose. Thus ו was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ē was also sometimes represented by ו or ה; the other short vowels were scarcely ever written. Thus בֵּין *bīn* or *bēn*; קוֹם *kōm* or *kūm*; גָּלָה *gālā*, *gālō*, *g'lē* or *gōlē*; חֲשִׁבְנָה *t'shūbhēnā*.

§ 4. The Vowel-Points.

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

Long Vowels.			Short Vowels.			Doubtful Vowels.		
Kā'mets	ֿ	ā	Pat'tahh	ֿ	ă	Hhī'rik	ֿ	ī or ĭ
Tsē're	ֿֿ	ē	Se'ghōl	ֿֿ	ě	Shū'rek	ֿ	} ū or ũ
Hhō'lem	ֿֿֿ	ō	Kāmets-Hhātūph	ֿֿֿ	ō	Kib'butts	ֿֿֿ	

a. The vowel *ā* is pronounced as in *father*, *ă* as in *fat*, *ē* as in *there*, *ě* as in *mæ*, *ī* as in *machine*, *ĭ* as in *pin*, *ō* as in *note*, *ō* as in *not*, *ū* as in *rule*, *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by װ or preceded by װ it coincides with the diacritical point over the letter e. g. מֶשֶׁה *mōshe*, שֹׁנֶה *sōnē*; when it follows װ or precedes װ it is written over its opposite arm e. g. תִּרְפוֹשׁ, שִׁמְרִי *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) װ will be *ōsh* and װ *ōs*; if it have itself no other vowel point װ will be *sō* and װ *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ך in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ך it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, ת̣, כ̣, ס̣.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, răbh, yēṭ, khōl, kōl, khāmus, †āmāl, mē*ōyēbh, shō*ēl, sōlēth, †im, *ēth, bhăyith, shōrāshim, yāruts, shōphēṭ, shālōsh, sōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מֶטֶר, גֶּן, הֶרֶע, שְׁכָר, יֶזֶר, שְׁלַח, מִטְהָר, מִשַּׁל, יֶזֶב, עֲשֶׂה, גֶּשֶׁר, שִׁרְק, *הֶקֶד, *עֶדֶד, אֵם, שְׁלִשִּׁים, קָמוּ.

* Kamets-Hhatuph.

§ 5. Sh'va.

1. Sh'vā ׀ is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*

At the end of words, however, it is omitted: בַּל (not בֶּל) *bal*, סֹגֵר (not סֶגֶר) *sōgēr*, unless the last letter is ד or is immediately preceded by another vowelless letter, or is doubled by Daghes-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōsht*, אֶת *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פֶּקֶד *p'kōdh*, בֶּרֶךְ *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhātēph-Pattahh — ; thus הֶרֶג <i>h^arōgh</i>
		Hhātēph-Seghol — ; thus הֵיוֹת <i>h^eyōth</i> .
		Hhātēph-Kamets — ; thus חֵלִי <i>hh^olī</i> .

§ 6. *Pattahh-furtive*.

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ע, ה or the consonant ח at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְּהִי *gābhō^ah*, לֶקַחְהִי *lāka^ahht*. Comp. in English *fire*, pronounced *fi^er*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction :

Sh'năyīm, th'nū, y'dhēkhēm, h^arāghām, y'hōshū^a†, *lōh, mō†^omādh, khă^ashēr, mīlhhāmōth, bh'šimhhāthkhēm, lě^e*. khōl, z'bhūl, yă†^alēhū, šāmēhh, s'bhībhōthăyīkh, rākī†, dh'ghāth, yēš†.

§ 7. *Quiescence of the Vowel-Letters.*

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בֹּר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶה *lōvē*, שֵׁיֹו *sēyō*, but מוֹת *mōt*, בֵּית *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *î*; but they are consonants if preceded by any other vowel sign, הֵי *hhē*, בִּי *bī*, but הֵי *hhay*, גֹּי *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אֲרָצָה *artsā*, but אֲרָצָה *artsāh*.

Final א is invariably quiescent, if a vowel precedes, לָ *lā*, בָּ *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיָּרָא *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as יִאֲדָרֵי־מִן do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יִר , or at least is neglected in the pronunciation, thus דְּבָרָיו d'bhārāv, אֲנָיו ānāv.

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בֵּאֵר , לְאֹדָנִי , הָאֶסְפָּסָפָה , הֶלְכוּא , יִרְאֵי , אֲוִיל , אֵין , אִישׁ² , אִיתָן , הֶזָה , וְ , יִישָׁר , עָלִי , נֶאֱוָה , עֲוֹן , לֵאמֹר , עֲוֹלָה , תָּוָה , פֶּלִי , זֶה , הוּר , אִיסִירָם , רָקִיעַ , מִלְכָּה , מִלְכָּה , חֲטָא , גִּיא , עֲדוּת , יְעֲדוּת , הִשְׁתַּחֲוֹת , בְּנֹתִי , בְּנֹתָיו .

¹ The Shurek is regarded as belonging to the ר , and א is quiescent. ² īsh, not iyōsh. ³ The Hholem belongs not to the ד , which has Sh'va, but to the ו ; the word is hence to be read ēdh'vōth.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֹתוֹת ōthōth, שְׁלִישִׁים shalīshīm, מוֹת muth; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֹת , שְׁלִשָּׁם , מֹת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינִי līnū; when written defectively, they may be either long or short, e. g. יִרָשׁ yīrash, יָחַר yāhar, תָּמֹשׁ tāmūsh, מִשְׁכָּב mūshkābh.

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, *ōthō, yāshōbh, lānū, zě, bhō, hēkīmū, yāmūsh, mōshě, bhūl, yākūtsū, *ābhīnū, hăṭīdhōthī, mǎyīm, *āvěn, mě, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial א must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָא mā, הַקֵּמֹתָ h^akē-mō-thā ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נִשְׁמַרְתֶּם nish-mar-tem, נֵרָד nērd.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables; Pattahh-furtive accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זרוע *z'rō^a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכְּרוּ *tiz-k'rū*, זְכָרִי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חֲסִידִי *hhas-dō*, קֹמְנָה *kōm'-nā*; if it be doubled by Daghes-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יִתְּנוּ *yit-t'nū*. See note to line 20, 21.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תַּהֲרֹגֵהוּ *tă hă r'ghū'* and וַיְבַחְשֵׁהוּ *văy'bhăk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַחְשֵׁהוּ for וַיְבַחְשֵׁהוּ, יְבַחְשֵׁהוּ *y'bhă-hěl* for *y'bhăh-hěl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תַּהֲרֹגֵהוּ for תַּהֲרֹגֵהוּ *tăh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, הִצֵּחַ for הִצֵּחַ, בִּדְחֵהוּ *bîdh'ghăth* for בִּדְחֵהוּ, נִחֲלָהוּ for נִחֲלָהוּ, קִדְּשִׁים *kō-dhāshīm* for קִדְּשִׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְלוּ *tsil'lō*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yis-ra-^{*}ēl', gho-yim', bh'no-the-hēm', u-bh'^{*}o-ts'ro-thă'yikh,
khu-shăn', rish-†a-thă'yim, mē'-lekh, bh'bhit-nō', li-hu-dhā',
†^azobh-khēm', yith-ka-†ě'-ha.

Write and divide into syllables:—

Ūmīknēkhēm', yēsh'bhū', hūmtsāthō', yikhrā†ēm',
shīghyōnōth', bhě^{*}mūnāthō', v'lār'^{*}ūbhēnī', thăh^arō'ghū,
shōlē^ahh'.

§ 10. *Resulting Vowel-Changes.*

Certain vowel-changes result from the foregoing rules, viz. :—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דְּבַרִּי *dibhrē* for דְּבַרִּי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יָעֲמֹד *ya^amōdh* for יַעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלְכוֹ *mol'khō* for מִלְכוֹ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מֹלְכוֹת from מִלְכָּה, יָסֵב, לָקַחַת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמֵרְנִי from שְׁמַע, but שְׁמִרְנִי not שְׁמִרְנִי from שְׁמֹר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יָרֵב for יָרֵב, לָכֶת for לָכֶת, מֶלֶךְ for מֶלֶךְ. If either consonant is a guttural Pattahh is mostly used instead, יָרֵב, פָּעַל, יָרֵב. If either consonant is י, Hhirik is used; if the second

consonant is ך it will rest in Shurek, בִּית, כָּלִי, תֹּהִי, but מֶלֶךְ.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נִיחַ we find נִיחַ *yā-nī^ahh* or נִיחַ *yan-nī^ahh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סָתָרוּ from סֶתֶר, יָגֵל from יֶגֶל.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (ֹ), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מֶלֶךְ *mā'veth*, דָּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֲפָשִׁי *hhōph-shī'*, וַתֵּשֶׁב *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (ֻ), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲכָמָה *hhōkh-mā*, חֵכְמָה *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּחֹרִי *ō_hhōrī*, תִּעְבְּדֶם *tō_ōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַיִּנְיֹחַ with the prefixed conjunction *vō'niyyōth*, הַיִּנְיָה with the article *hū'niyyā*; שְׂרָשִׁים *shōrāshīm* from שָׂרַשׁ, חֲרָשִׁים *hhārāshīm* from חָרַשׁ; שְׁמָרָה in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*.

EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם , מַלְכִים , דְּבָקָה , דְּבָקָה , דָּת , פָּרָשׁ , פָּקְדָנִי , נְהָרִי , שְׂכָנָה .

Write:—

Yā'hōm, *āz', *ōznām', māl'khū', mōl'khō', dhābhār'
mōhh°rābhōth', hhākh'mā', hhōkhmā', nō†ōbh'dhēm'.

§ 12. *Daghesh-lene*.

1. Dāghēsh-lene is a point written in the letters ב ג ד כ פ ת (בְּגַד כָּפֶת) *b'ghadh k'phath* to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesl-lene, בְּגַדָּהֶם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesl-lene הַיְיָהּ תָּהִי , Gen. i. 2; but if the accent is disjunctive, Daghesl-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמִנִּי כְּדִמוּתָהּ , Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesl-lene:—

Yāshabh bhā†ir †adh †ōm'dhō liphnē hā†ēdhā l'mish
phā† †adh mōth khōhēn ghādhōl.

V'†āsītā hhesed †al †abdekā kī bib'rīt *dōnāy hēbē*
et abd'kā v'*im bī †āvōn h'mītēnī v'†ad *ābikā lō* t'bī*ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיַּיִמְּלֵי *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְּרָתָּהּ *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיִּצַּו *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as וַיִּנְּבִי *inn'bhē* for וַיִּנְבִּי *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, וַיִּקְוּ *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיַּחַף *vay'hhaph* for וַיַּיַּחַף *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּהּ *malkāh*, מַלְכָּהּ *malkā*.

EXERCISE 10.

Write:—

Shibbātstā, bāṭṭābbāṭōth, dābb'rāh, *dhābb'rā, gūlgōlto, bikkārtīm, vāyyibbāk'ṭū, hāyyüllādh, tūkh'lū, ṭāṣīthā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחֲוֶה, מִיָּנִי, עָמָה, כְּרַמְלֹו, הַבְּלִיעַל, תִּלְבַּשְׁנָה, אַתָּם, כְּתִנְתּוּ,
 הָיָה, וַיִּגְדּוּ, מִפְּנִים, פָּנִים, לְרַגְלָהּ, צִיִּיתָה, הַצִּילוּ, תִּצְלֹנִי,
 שְׂמֵעַת, כְּגַעַת, יָחַד, גִּדְּפוּ, אוֹדֶךָ, הַטּוֹתָהּ, בַּמִּלִּין, בְּשִׁקִּים,
 אֶתְקַנֶּה, אֶקְבָּצֶךָ, יְכוּנָנִי, מַעֲלֶה לָּהּ, הַפְּסִים, וַיִּפֹּל, פָּלִיר.

§ 15. *Raphé.*

Rāphé is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: הִיַּוְסָדָה *hivvās'dhā* not *hivvās'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by the position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, *הָרֵג*, *דָּבָר*. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, *יָגַל* for *יִגְלֵל*, *מִלָּךְ* for *מִלְכֵךְ*.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, *הִרְגוּ*, *דְּבָרִים*.

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, *הִרְגֹּתִים*. *b.* Personal terminations of verbs and the paragogic vowels *הַ*, *הֵ*, and *י*, when they do not cause the rejection of the vowel previously accented, *קָמָה*, *הִרְגִּימִי*, but *הִרְגֹּוּ*.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, *קָלוּהָ*, *קָל*, *מֵאֲסִתָּנִי*, *מֵאֲסִתָּהּ*, *מֵאֲסִתָּם*.

The suffix *הָ* follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, *יָגַדְהָ*, *יָגַדְתָּהּ*, *אָבִיָּהּ*.

4. A consonant appended to a long final vowel draws the accent to the ultimate, *יָמִיתוּן*, *יָמִיתוּ*.

5. Appended mixed syllables always receive the accent, מִלְכָּם, הֶלְכָּם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיֹּאמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַאֲמַרְתָּ.

EXERCISE 11.

Accent the following words :

*ābh and the derived forms hā*ābh, *ābhī, *ābhīnū, *ābhik, *ābhōth, *^abhōthēnū, lă*^abhōthēhēm.

Pāḡādh' and the derived forms pāḡ'dhū, pāḡādhnū, pāḡādhṭī, p'ḡādhṭiv, p'ḡādhṭēm, yīphḡōdh, hīphḡīdh, yāphḡīdhēhū, hīthpāḡ'dhū, hāmmūphḡādhīm.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לִיזָה Gen. 1 : 5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אֲנֹכִי, אֲנֹכִי; or *vice versa* upon the ultimate in place of the penult, וַיֹּאמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (.) or (˙) to (˘) אֲמַר, אִמַּר; עָרַב, עֲרַב.

2. Restore vowels dropped in inflection, דִּבְרֵי , דִּבְרִי .
3. Change simple Sh'va to Seghol, יְהִי , יֵהִי .
4. Change compound Sh'va to the corresponding long vowel, אֵי , אִי .

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnahh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhoia.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph' (-) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אִם-תֵּעָשֶׂה-לִּי

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כָּל-עוֹף, or else receive the secondary accent Methegh, § 22, אֵין-יִרְאֶה.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesht-forte conjunctive whenever the former ends in *a* or *ě*.

Kōl yīsrā*ēl, yāl'dhā lō, *ēth *ēllě, *ěthmōkh bō, tīh'yě lī, tēn lī, sh'lōsh *ēllě, y'bhāḵḵēsh dāḏath, l'khā nā*.

§ 22. *Methegh.*

1. Methegh (-) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, יִרְאֶה-לוֹ, וּמִהִתְכַּוֵּנֹת.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, יִאֲמַר; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לֵאשֶׁר, יִהְיֶה, and frequently when the Sh'va is simple, לְמִנְצָה.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution,
אֲנַחְמֶכֶם.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē*lōhē', lă*^adhōnēhēm', mēhāmmă†^arākhā', †āmmīnā-dhābh', bēn-hā*āmā', bērākhnūkhēm', vāyyīr'*ū', hān-nōgh'sīm', hā*īshshā', mē*ārtsō', lāthēth-lā'nū, hīthhāl-lēkh-nō^ahh', mē†^abhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יהוה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲלֹהִים and pointed יהוה; so the pronoun הוּא is read הִיא.

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lārībh k'ri; šimā k'thibh—šūmā k'ri; †āšithī k'thibh—†āšithā k'ri; bīsh'nāth k'thibh—bāsh-shānā k'ri; †ābhdō k'thibh—†ābhděkhā k'ri; hōtsithihā k'thibh—hātstsithūhā k'ri; bh'yīsrā*ēl k'thibh—yīsrā*ēl k'ri; p'rāth read but not written; *īm written but not read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הַיָּאֵר, הַמִּדְבָּר, but הַבְּרָכָה, הַכְּתָנָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הַחֹשֶׁךְ, הַהוּא, הָעֵץ, הָרֶשֶׁע, הָאֵהָל.

a. The nouns אֶרֶץ *earth*, הָר *mountain*, and עַם *people* on receiving the article lengthen their vowels to הָאֶרֶץ, הָהָר and הָעַם.

4 Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ה and ע only takes place, when the article stands upon the second syllable before the accent, הָחָג, הַחֲכָם, הַהָרִים, הַעֲרִים, but הָהָר, הָעָם.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, הֵנָּלָה *we shall go*, הֵינִלָּה *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הִירְעָתֶם *do ye know?* הֵאֲלָה *shall I go?* Before gutturals with Kamets it is changed to Seghol הִיְתָה *it was*, הֵהִיְתָה *was it?*

EXERCISE 15.

Be careful to apply the rule for Daghash-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, *a*, הִירְעָתֶם not הִירְעָתֶם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זָרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָהָר river; אֲרֶץ¹ earth; עַם people; חַי or חַיִּי living; דְּבָרִים words; כְּתָפוֹת shoulders.

See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אֲמַר, אֲנֹכִי, תָבוֹא, שִׁמֵּר, קָלוּ, בֵּן, אִם, עוֹד, זֹאת, עוֹנֵי, חֶזֶק, לְמַעַנָּה, טוֹב, אֲמַלֵּם, פְּתִיחַ, אֵל, לֵאל, שְׂכַחְתֶּם, תָּמוּ, בָּאת, אֲתָה, תִּשְׁפֹּט, תַּחַת, מְכַבֵּד, חָקֵר, רִאִיתָ, רִאִיתָם, מְכַסֶּה, אֲדָרֵשׁ, בְּעַד, מַעַט, גַּם, רַב.

¹ Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרֵאשִׁית, כָּל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרֵקִיעַ for בְּרֵקִיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּאֵרִי, לְאֵכָל, בְּחֵלִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, כְּזֹאת, לְנֶפֶשׁ; before the article its ה is rejected and the vowel given to the preposition כְּהַדְבָּר for כְּהַדְבָּר, לְהָאָרֶץ for לְהָאָרֶץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָי, לְאֲדֹנָיָהּ, לְאֲדֹנָיָהּ for לְאֲדֹנָיָהּ the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אָמַר *to say* after ל, לְאָמַר but אָמַר, אָמַר.

2. The preposition מִן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesh-forte in the next letter, מִןּ for מִןּ. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִןּ for מִןּ, but מִןּ, מִןּ.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, בְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֵשֶׁךְ, וְהָאָרֶץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek וְבִין, וְכֵתֵב; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיָהּ; before a guttural with

compound Sh'va it receives the corresponding short vowel , נְאֻלִי , נְעֻזִי , נְהֻלִי ; before monosyllables and disyllables accented on the penult it frequently receives a pretonic Kamets נְרַע , נְבֹהֵי .

VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. *man*

אֹר n. m. *light*

בְּ prep. *in*

בְּהֵמָה n. f. *beast, cattle*

בַּיִת n. m. *house*

בֹּקֶר n. m. *morning*

בָּשָׂר n. m. *flesh*

וְ conj. *and*

חֹשֶׁךְ n. m. *darkness*

יוֹם n. m. *day*

יָם n. m. *sea*

יָרֵחַ n. m. *moon*

כְּ prep. *according to, as, like.*

כּוֹכָבִים n. m. pl. *stars*

לְ prep. *to, for*

לֹא adv. *not*

לֶחֶם n. m. f. *bread*

לַיְלָה n. m. *night*

מִן prep. *from*

עַד prep. *unto, until*

עֶרֶב n. m. f. *evening*

שָׂדֶה n. m. *field*

שָׁמַיִם n. m. pl. *heaven*

שֶׁמֶשׁ n. m. f. *sun.*

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29 Personal Pronouns.

1. The personal pronouns are the following, viz.:

SINGULAR.

1. I אֲנֹכִי ānōkhī', אֲנִי ānī

2. { Thou m. אַתָּה attā'

3. { Thou f. אַתְּ (אַתִּי) att

3	{	<i>He</i>	הוא hū
		<i>She</i>	היא (הוא) hī

PLURAL.

1.	<i>We</i>	אֲנֵחֶנּוּ 'anahh'nū,	נֶחֱנּוּ nahh'nū,	אֲנִי 'anī
2	{	<i>Ye</i> m.	אַתֶּם attem'	
		<i>Ye</i> f.	אַתֶּנּוּ attēn',	אַתְּנָה attē'nā
3	{	<i>They</i> m.	הֵם hēm,	הֵמָּה hēm'mā
		<i>They</i> f.	הֵנּוּ hēn,	הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.
1. <i>Com.</i>	יְ	נָ
2. {	<i>Masc.</i>	הָ
	<i>Fem.</i>	הָ
3. {	<i>Masc.</i>	הֶם
	<i>Fem.</i>	הֶן

3. In the first person singular יְ is used with nouns, and יְ with verbs. The third plural forms הֶם, הֶן are used with plural nouns; הֶם, הֶן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֶם, הֶן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV.; כִּי is prolonged by the syllable מִי and מִן becomes before light suffixes מִמֶּן or מִמָּה. The suffix הִי preceded by ׀ is contracted to וִ e. g. בּוֹ for בָּהּ, לוֹ for לָהּ; הִי preceded by ׀ is shortened to הִי, e. g. בָּהּ for בָּהּ and in like manner with the pause accent בָּהּ, 2 masc. sing. for בָּהּ.

VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עֲלָם n. m. *eternity*עִם prep. *with*עִמָּדִי or עִמִּי *with me*עַתָּה adv. *now*תַּחַת prep. *under, instead of.*§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

Masc. Fem.

SINGULAR זֶה זֹאת *this*

Common.

PLURAL אֵלֶּה *these*

The poetic form הִוא is used both as a demonstrative and as a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמִי *who his day* i. e. *whose day* לוֹ—אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antedecent understood; thus, לְאֲשֶׁר means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by שָׁם *there*,

e. g. אֲשֶׁר—שָׁם *where*, אֲשֶׁר—שָׁמָּה *whither*, אֲשֶׁר—מִשָּׁם *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מָה *what?* or *whatever*. The vowel of מה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מַה־ for מה זה *what is this?*

5. Another interrogative is formed by prefixing the particle אֵי to the pronoun זֶה, זֹאת, thus אֵי זֶה *which?* or *what?* אֵי לָזֹאת *for what? why?* אֵי מִזֶּה *from what place? whence?*

VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מָקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קֹדֶשׁ n. m. <i>holiness, a holy</i>
מֵעַל adv. <i>above</i>	<i>place or thing.</i>

VERBS.

§ 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz. :

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from פָּעַל *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpael, or the Hithpael passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

PRETERITE.

SING. 3 masc.	קָטַל kātal'	he killed, did kill or has killed.
3 fem.	קָטְלָה kāt'lā'	she killed.
2 masc.	קָטַלְתָּ kātal'tā	thou (m.) killedst.
2 fem.	קָטַלְתְּ kātalt'	thou (f.) killedst.
1 com.	קָטַלְתִּי kātal'tī	I killed.
PLUR. 3 com.	קָטְלוּ kāt'lū	they killed.
2 masc.	קָטַלְתֶּם k'taltem'	ye (m.) killed.
2 fem.	קָטַלְתֶּן k'talten'	ye (f.) killed.
1 com.	קָטַלְנוּ kātal'nū	we killed.

INFINITIVE absolute קָטוּל kātōl', construct קָטַל k'tōl to kill.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tsere as in כָּבַד to be heavy, or Hholem as in שָׁכַל to be bereaved.

KAL PRETERITE with ē.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	כָּבַד		כָּבְדָה	כָּבְדָתָּ	כָּבְדָתְּ	כָּבְדָתִי
PLUR.		כָּבְדוּ		כָּבְדְתֶם	כָּבְדְתֶן	כָּבְדְנוּ
INFINITIVE	absolute	כָּבֹוד	construct	כָּבַד		

KAL PRETERITE with ō.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכְלָה	שָׁכְלָתָּ	שָׁכְלָתְּ	שָׁכְלָתִי
PLUR.		שָׁכְלוּ		שָׁכְלְתֶם	שָׁכְלְתֶן	שָׁכְלְנוּ
INFINITIVE	absolute	שָׁכוּל	construct	שָׁכַל		

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus ָה in קָטַלְתָּ is from אַתָּה 2 masc. sing., ָה in קָטַלְתְּ from אַתָּ 2 fem. sing., ָם and ָן from the 2 plur. אַתֶּם and אַתֶּן ; ָי in קָטַלְתִּי is by euphonic change for ָי from אֲנִי 1 pers. sing., ָי in $\text{קָטַלְתֶּי$ from אַנִּי 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition קָטַל is accordingly used for the 3 masc. sing.; ָה in קָטַלְהָ being the sign of the feminine and so used also in nouns and adjectives, and ָם in קָטַלְהֶם the sign of the plural.

VOCABULARY 4.

גָּדַל v. (fut. a) <i>to be great</i>	מְאֹד adv. <i>very</i>
דָּבַק v. (fut. a) <i>to cleave, adhere</i>	מִצְוָה n. f. <i>commandment</i>
דֶּלֶת n. f. <i>door</i>	מָשַׁל v. <i>to rule</i>
הָדָר n. m. <i>majesty</i>	נָתַן v. <i>to give</i>
הוֹד n. m. <i>splendor</i>	סָגַר v. <i>to shut</i>
יָצַק v. <i>to pour</i>	צֶדֶק n. m. <i>righteousness</i>
כִּי conj. <i>for, because, that</i>	שָׁבַת v. <i>to rest, cease, keep</i>
כֵּלִים n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
לָבַשׁ or לָבַשׁ v. (fut. a) <i>to</i>	שָׁבַת n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	שָׁכַן v. <i>to dwell</i>
<i>with</i>	שָׁמַר v. <i>to keep, observe.</i>

אֶת is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. Niphal, Piel, and Pual Preterites and Infinitives.

The Niphal is formed by prefixing נִ ; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְנוּ
INFINITIVE absolute	הִקְטִיל , construct הִקְטִיל .					

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְנוּ
INFINITIVE absolute	קָטַל , construct קָטַל .					

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל		קִטְלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.		קִטְלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְנוּ
INFINITIVE absolute	קִטַּל , construct קִטַּל .					

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. *Eleazar*

אֲרוֹן n. m. f. *ark*

בָּדַל v. N. *to be separated, divided*

יָדַע v. K. *to know*

כָּבַשׁ v. K. P. *to subdue; N. to be subdued*

לִפְנֵי *before*

לָקַח v. K. *to take*

מָשַׁח v. K. *to anoint*

מִשְׁכָּן n. m. *tabernacle, dwelling*

סָגַר v. N. Pu. *to be shut*

קָבַץ v. P. *to gather; N. to be gathered*

קִדְּשׁ v. P. H. *to sanctify, consecrate; N. Pu. to be sanctified*

שָׁבַע v. N. *to swear*

שָׂכַל v. P. *to bereave*

שָׁכַן v. P. H. *to cause to dwell*

שֶׁמֶן n. m. *oil*

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing הָה to the construct infinitive of the Piel.

HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָתָּ	הִקְטִילָתְּ	הִקְטִילָתִי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִל		הִקְטִלָּהּ	הִקְטִלָּתָּ	הִקְטִלָּתְּ	הִקְטִלָּתִי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִל, <i>construct</i> הִקְטִל.					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטֵּל		הִתְקַטֵּלָהּ	הִתְקַטֵּלָתָּ	הִתְקַטֵּלָתְּ	הִתְקַטֵּלָתִי
PLUR.		הִתְקַטֵּלוּ		הִתְקַטֵּלְתֶּם	הִתְקַטֵּלְתֶּן	הִתְקַטֵּלְנוּ
INFINITIVE	<i>absolute</i> הִתְקַטֵּל, <i>construct</i> הִתְקַטֵּל.					

VOCABULARY 6.

בָּדַל v. H. *to separate*

גוֹיִם n. m. pl. *nations*

גַּם conj. *also*

דָּוִד n. m. *David*

חַיָּה n. f. *animal, wild beast*

כָּרַח v. H. *to cut off*; Ho. *to*

be cut off

מְלָאכָה n. f. *work*

מָלַךְ v. Ho. *to be caused to reign, to be made king*

מֶלֶךְ n. m. *king*

מַלְכוּת n. f. *kingdom*

מֵצֵט n. *a little*¹

¹ מֵצֵט is a noun meaning *a little thing* or *a small quantity* of any thing, but not

מַעַט v. H. *to make small* or שָׁבַת v. H. *to cause to rest,*
few *or cease*
 קָדַשׁ v. Hith. *to sanctify* or שָׁחַת v. H. *to destroy*
purify one's self שָׁלַח v. P. H. *to send.*
 קָרַב v. H. *to bring near, offer*

§ 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

SING.	3 masc.	יִקְטֹל	yiktōl'	<i>he shall or will kill</i>
	3 fem.	תִּקְטֹל	tiktōl'	<i>she will kill</i>
	2 masc.	תִּקְטֹל	tiktōl'	<i>thou (m.) wilt kill</i>
	2 fem.	תִּקְטְלִי	tikt'li'	<i>thou (f.) wilt kill</i>
	1 com.	אֶקְטֹל	ektōl'	<i>I shall kill</i>
PLUR.	3 masc.	יִקְטֹלוּ	yikt'lū'	<i>they (m.) will kill</i>
	3 fem.	תִּקְטֹלְנָה	tiktōl'nā	<i>they (f.) will kill</i>
	2 masc.	תִּקְטֹלוּ	tikt'lū'	<i>ye (m.) will kill</i>
	2 fem.	תִּקְטֹלְנָה	tiktōl'nā	<i>ye (f.) will kill</i>
	1 com.	נִקְטֹל	niktōl'	<i>we shall kill.</i>

IMPERATIVE.

SING.	2 masc.	קְטֹל	k'tōl'	<i>kill thou (m.)</i>
	2 fem.	קְטְלִי	kit'li'	<i>kill thou (f.)</i>
PLUR.	2 masc.	קְטֹלוּ	kit'lū'	<i>kill ye (m.)</i>
	2 fem.	קְטֹלְנָה	k'tōl'nā	<i>kill ye (f.)</i>

little or *small* as an adjective. Thus we may say מַעַט מַיִם *a little water*, מַעַט
 לֶחֶם *a little bread*; but מַעַט could not be used in such phrases as *a little house*,
a little door. A different word would be required in the latter case.

PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.		
<i>masc.</i>	<i>fem.</i>			<i>masc.</i>	<i>fem.</i>	
קָטַל	קָטְלָה	or	קָטְלָת	קָטְלִים	קָטְלוֹת	<i>killing</i>
kōtēl'	kōt'la'		kōte'leth	kōt'līm'	kōt'lōth'	

Passive.

קָטוּל	קָטוּלָה		קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātūl'	k'tulā'		k'tulīm'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tsere or Hholem in the preterite, thus יִשְׁפֹּל, יִכְבֹּד.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִכְבֹּד	תִּכְבֹּד	תִּכְבְּדוּ	תִּכְבְּדוּי	אִכְבֹּד
PLUR.	יִכְבְּדוּ	תִּכְבְּדֶנָּה	תִּכְבְּדוּ	תִּכְבְּדֶנָּה	נִכְבֹּד

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	כְּבֹד	כְּבֹדִי	PLUR.	כְּבֹדוּ	כְּבֹדְנָה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטֹל is by euphonic change for ו from הוּא, and as in the preterite ו is appended as the sign of the plural יִקְטְלוּ; ה of the 3 fem. תִּקְטֹל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקְטְלֶנָּה from יִהְיֶנָּה. In the second person ה is from אַתָּה, the fem. taking י from אַתִּי, the masc. plur. ו as in the third person, and

the fem. נָה from אֶתְנָה. In the first person sing. אֶקְטֹל is from אָנִי; in the plur. נִקְטְלוּ, נ is from אָנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת n. f. pl. *virgins*

דָּבַר v. P. *to speak*

יוֹסֵף n. m. *Joseph*

כֵּן adv. *so*

סֶלֶע n. m. *rock*

עֵת n. m. f. *time*

פְּלִשְׁתִּים n. m. pl. *Philistines*

צִיּוֹן n. f. *Zion*

שָׁנִי n. m. *crimson*

שַׁעַר n. m. f. *gate*.

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הִקְטִיל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה.

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אֶקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלֶנָּה	נִקְטְלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֹל	הִקְטְלִי	PLUR.	הִקְטְלוּ	הִקְטְלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	נִקְטֹל	נִקְטְלָה or נִקְטְלֶת	PLUR.	נִקְטְלִים	נִקְטְלוֹת

PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אִקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלֶנָּה	יִקְטֹל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	קֹטֵל	קְטִילִי	PLUR.	קְטִילוּ	קְטִילֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֵל	מִקְטֵלָּה	PLUR.	מִקְטָלִים	מִקְטָלוֹת

PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אִקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלֶנָּה	יִקְטֹל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֵל	מִקְטֵלָּה or מִקְטָלָה	PLUR.	מִקְטָלִים	מִקְטָלוֹת

VOCABULARY 8.

אָמַר v. K. *to say*
 בְּרִית n. f. *covenant*
 הִנֵּה int. *lo! behold!*
 טוֹב adj. *good*
 יַעֲקֹב n. m. *Jacob*
 יְרִיחוֹ n. *Jericho*

כָּבֵד v. P. *to honor*; N. *to be honored*
 כְּבוֹד n. m. *honor*
 כֹּהֲנִים n. m. pl. *priests*
 קָרַח v. K. *to cut, make a covenant*

מִנֵּעַ v. K. <i>to withhold, keep back</i>	קָטַר v. H. <i>to burn incense</i>
עֲדָה n. f. <i>company, assembly</i>	רַע adj. <i>bad, evil</i>
עַל-פְּנֵי <i>in the presence of</i>	שָׁחַח v. K. <i>to forget</i>
עַם n. m. <i>people</i>	שָׁמַר v. N. <i>to keep one's self, take heed.</i>
פֶּן conj. <i>lest, that not</i>	

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִלְנָה	נִקְטִיל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילי	PLUR.	הִקְטִילוּ	הִקְטִלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילָה or מִקְטִלָּה	PLUR.	מִקְטִילִים	מִקְטִילוֹת

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלי	אִקְטַל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטַל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטַל	מִקְטַלָּה or מִקְטַלָּה	PLUR.	מִקְטַלִּים	מִקְטַלוֹת

HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְּלִי	אִתְקַטֵּל
PLUR.	יִתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	תִּתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	נִתְקַטֵּל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְּלִי	PLUR.	הִתְקַטְּלוּ	הִתְקַטְּלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְּלָה or מִתְקַטְּלָה	PLUR.	מִתְקַטְּלִים	מִתְקַטְּלוֹת

VOCABULARY 9.

חֶסֶד n. m. <i>kindness, mercy</i>	מָלַךְ v. H. <i>to cause to reign</i>
יְשַׁע n. m. <i>salvation</i>	צַעֲקָה n. f. <i>cry</i>
כֵּן adv. <i>thus</i>	שָׂכַל v. H. <i>to be wise, act wisely</i>
לְבַשׁ v. H. <i>to cause to put on, to clothe</i>	שִׂמְחָה n. f. <i>gladness</i>
מָטַר v. H. <i>to cause to rain</i>	שִׂשׂוֹן n. m. <i>joy</i>
מָטַר n. m. <i>rain</i>	שְׂאֲרִית n. f. <i>remnant.</i>

§ 39. *Peculiar Forms.*

1. When the last radical is נ or ת, it is united by Daghash-forte with personal endings beginning with the same letter, e. g. הַשְׁבַּתִּי for הַשְׁבֵּתִי, תִּשְׁכְּנֶנָּה for תִּשְׁכְּנֶנָּה.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדָהּ, תִּזְכְּרֶנָּה.

3. Final ך is sometimes added to \bar{u} of the preterite, and to \bar{u} and \bar{i} of the future, e. g. יִדְבָּקֶיךָ, יִדְבָּקֶיךָ.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁכַב, שָׁפַל; and occasionally it takes a feminine ending דְּבַקָּה for דְּבַק.

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל; קִטַּל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, דָּבַר, קָדַשׁ, instead of קָדַשׁ, דָּבַר; Pattahh also occurs in the Hithpael הִתְקַצַּף.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable הִשְׁכַּח, כָּפַח.

8. Tav of the prefixed הֵ in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׂ; with צ the ה is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Daghes-forte, הִצְטַח, הִסְתַּח, הִדְבַּח.

§ 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel ה is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְּקָה *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (..), תִּשְׁכַּל *thou mayest understand* or *understand thou*.

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַע *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored אֶשְׁמְעָה, אֶבְדִּילָה. The Kal imperative with *ō* becomes קַטְלָה *kot'lā*; the Kal imperative with *ā* becomes כִּבְהָה *kibh'dhā*.

§ 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghes-forte in the next letter, יִסְגֹּר *he will shut*, וַיִּסְגֹּר *and he shut*. If this be Yodh with Sh'va, Daghes is usually omitted, וַיִּקְלֹשׁ. Before א of the first person, which cannot receive Daghes, Pattahh is lengthened to Kamets, וַיִּאֲדָבֵר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה,.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשָּׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כְּתֹנֶת n. f. <i>tunic</i>
אֶל- prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַפרָה n. m. <i>ashes</i>	מֹרְדֵּכַי n. m. <i>Mordecai</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרָד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near, approach</i>
הֵנָּה adv. <i>hither</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זָעַק v. K. (fut. a) <i>to cry</i>	רֹאשׁ n. m. <i>head</i>
זַעֲקָה n. f. <i>cry</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
חֶרֶב n. f. <i>sword</i>	שַׁק n. m. <i>sackcloth</i>
יָגַע v. K. <i>to be weary</i>	שָׁלַח v. K. (fut. a) <i>to send</i>
יָד n. f. <i>hand</i>	
יָרַשׁ or יִרְשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE.

SING. 3 *fem.* הָ becomes תְּ.

2 *masc* תָּ sometimes becomes תֵּ before יִי.

2 *fem.* תָּ becomes תִּי.

PLUR. 2 *masc.* תָּם becomes תֵּי. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, ה, כּם and כּן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghash-forte with נ of the 1 pers. suffix and ׀ of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* יהִי becomes יוֹ, יִהְיֶה becomes יִי, יִתְּהַי becomes יִתִּי, יִתְּהַי becomes יִתִּי, יִתְּהַי becomes יִתִּי; in the *fem.* הִי becomes הִי, הִי becomes הִי, הִי becomes הִי.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קָטַל assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	k'tāla'nī	he killed me
	2 masc.	קָטַלְךָ	k'tāl'khā'	he killed thee (m.)
	2 fem.	קָטַלְךָ	k'tālākh'	he killed thee (f.)
	3 masc.	{ קָטַלְהוּ קָטַלוּ	{ k'tālā'hū k'tālō'	{ he killed him
	3 fem.	קָטַלְהָ	k'tālāh'	he killed her
PLUR.	1 com.	קָטַלְנוּ	k'tālā'nū	he killed us
	2 masc.	קָטַלְכֶם	k'tal'khem'	he killed you (m.)
	2 fem.	קָטַלְכֶן	k'tal'khen'	he killed you (f.)
	3 masc.	קָטַלְהֶם	k'tālām'	he killed them (m.)
	3 fem.	קָטַלְהֶן	k'tālān'	he killed them (f.)

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. נָהַל from נָהַל.

The remaining parts of the verb are sufficiently represented in Table VII.

VOCABULARY 11.

אב n. m. <i>father</i>	חַמָּן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אם n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בת n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up</i> ; H. <i>to cause to shut</i>
גָּדַל v. P. <i>to make great</i>	סָפַר v. P. <i>to recount, tell</i>
דָּבַק v. H. <i>to overtake</i>	רָעָב n. m. <i>famine.</i>
דָּם n. m. <i>blood</i>	

VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	לְפָנַי prep. <i>before, in the presence of</i>
אָנוּשׁ n. m. <i>man</i>	עוֹלָל n. m. <i>suckling, babe</i>
אִשָּׁה n. f. <i>woman</i>	עָטַר v. P. <i>to crown</i>
בְּרָכָה n. f. <i>blessing</i>	פָּשַׁט v. K. <i>to take off clothes</i>
דַּמָּשְׁקַי n. <i>Damascus</i>	צָרָה n. f. <i>trouble</i>
דֶּרֶךְ n. m. f. <i>way</i>	רַגְלַיִם n. f. du. <i>feet</i>
הֵלַךְ v. K. <i>to go, walk</i>	רַחוּם adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שִׁלְמָה n. f. <i>garment</i>
חָלַץ v. P. <i>to deliver</i>	שָׁמַח v. H. <i>to rise early</i>
טָנַף v. P. <i>to soil, defile</i>	שָׁמַע v. K. <i>to hear</i>
מָשַׁל v. H. <i>to cause to rule</i>	תָּפַשׁ v. K. <i>to lay hold of, seize.</i>
נָא pray, <i>I pray thee</i>	

NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in הָ, or תָּ.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים in nouns of both genders.

3. The plural of masculine nouns ends in ים, or more rarely ין, and that of feminine nouns in ות.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take ות in the plural, some feminines take ים, and some of each gender take indifferently ים or ות.

§ 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

I. The feminine ending ת.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
מִצְרִי	<i>an Egyptian,</i>	מִצְרִית	שְׁנִי	<i>second,</i>	שְׁנִית
יָמִי	<i>right,</i>	יָמִית	שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית	מוֹצֵא	<i>finding,</i>	מוֹצֵאת.

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *ē* or *ī* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבֶּרֶת	שֹׁכֵב	<i>lying</i>	שֹׁכֶבֶת
מִשְׁלָשׁ	<i>triple,</i>	מִשְׁלָשֶׁת	מְדַבֵּר	<i>speaking</i>	מְדַבֶּרֶת
מִקְבֹּץ	<i>gathered,</i>	מִקְבֻצָּה	אַדִּיר	<i>large</i>	אַדִּירֶת
אֲדָמָה	<i>reddish,</i>	אֲדָמָה	שְׁלִיט	<i>imperious</i>	שְׁלִיטָה
שֹׁפֵךְ	<i>shedding,</i>	שֹׁפֶכֶת	מְשִׁכִּיל	<i>prudent</i>	מְשִׁכֶּלֶת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֶעַ friend, fem.	מוֹדֶעַת friend, fem.	נִשְׁמָע heard, fem.	נִשְׁמָעַת heard, fem.
שִׁמְעַ hearing, fem.	שִׁמְעַת hearing, fem.	מִגִּיעַ touching, fem.	מִגִּיעַת touching, fem.

II. The feminine הַ, the plural ים. or ות, and the dual ים.

1. Kamets and Tsere are rejected from the penult, except from nouns in הַ.

גָּדוֹל great, fem.	גָּדוֹלָה great, fem.	pl. גָּדוֹלִים	f. pl. גָּדוֹלוֹת
גָּבִיחַ high, fem.	גָּבִיחָה high, fem.	pl. גָּבִיחִים	f. pl. גָּבִיחוֹת
כָּתוּב written, fem.	כָּתוּבָה written, fem.	pl. כָּתוּבִים	f. pl. כָּתוּבוֹת
מְשִׁיב restoring, fem.	מְשִׁיבָה restoring, fem.	pl. מְשִׁיבִים	f. pl. מְשִׁיבוֹת
אֲדוֹן master, pl.	אֲדוֹנִים master, pl.	מְלִיץ interpreter, pl.	מְלִיצִים interpreter, pl.
דָּבָר word, pl.	דְּבָרִים word, pl.	לֵב heart, pl.	לְבָבוֹת heart, pl.
זִכְרוֹן memorial, pl.	זִכְרוֹנוֹת memorial, pl.	עֵלֶב grape, pl.	עֵלָבִים grape, pl.
כָּנָף wing, du.	כְּנָפִים wing, du.	צֵלֶב rib, pl.	צֵלָבִים rib, pl.

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ going, fem.	הֹלֵכָה going, fem.	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ shedding, fem.	שֹׁפְכָה shedding, fem.	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת
שֹׁפֵט judge, pl.	שֹׁפְטִים judge, pl.	מִזְבֵּחַ altar, pl.	מִזְבְּחוֹת altar, pl.
כֹּהֵן priest, pl.	כֹּהֲנִים priest, pl.	מַקֵּל rod, pl.	מַקְלוֹת rod, pl.

but

מֵת dead, fem.	מֵתָה dead, fem.	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם complete, fem.	שָׁלְמָה complete, fem.	pl. שָׁלְמִים	f. pl. שָׁלְמוֹת
יָבֵשׁ dry, fem.	יָבֵשָׁה dry, fem.	pl. יָבֵשִׁים	f. pl. יָבֵשוֹת
עֵץ tree, pl.	עֵצִים tree, pl.	שֵׁם name, pl.	שְׁמוֹת name, pl.
יָרֵךְ thigh, du.	יָרְכִים thigh, du.	כָּבֵד heavy, pl.	כְּבִיד heavy, pl.

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long.

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רַב (from רַבֵּב) <i>much</i> ,	fem. רַבָּה	pl. רַבִּים	f. pl. רַבּוֹת
תָּם (from תָּמִים) <i>perfect</i> ,	fem. תָּמָה	pl. תָּמִים	f. pl. תָּמוֹת
קָטָן <i>small</i> ,	fem. קָטָנָה	pl. קָטָנִים	f. pl. קָטָנוֹת
עֶמֶק <i>deep</i> ,	fem. עֶמְקָה	pl. עֶמְקִים	f. pl. עֶמְקוֹת
גֶּן (from גִּנָּן) <i>garden</i> ,	pl. גִּנִּים	אֹפֶן <i>wheel</i> ,	pl. אֹפָנִים
עֵז (from עִזִּי) <i>goat</i> ,	pl. עִזִּים	חֲרוֹל <i>bramble</i> ,	pl. חֲרוֹלִים
חֹק (from חֻקִּק) <i>statute</i> ,	pl. חֻקִּים	לֵב (from לִבֵּב) <i>heart</i> ,	pl. לְבוֹת
אָף (for אָנָּף) <i>nose</i> ,	du. אֶפֶים	שֵׁן (from שִׁנָּן) <i>tooth</i> ,	pl. שֵׁנִים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ <i>king</i> ,	fem.	מַלְכָּה <i>queen</i> ,	pl. מְלָכִים <i>kings</i>
סֹתֵר <i>covert</i> ,	fem.	סֹתְרָה	pl. סֹתְרִים
עֵגֶל <i>calf</i> ,	fem.	עֵגְלָה	pl. עֵגְלִים
אֹמֵר <i>saying</i> ,	fem.	אֹמְרָה or אִמְרָה	pl. אֹמְרִים
עֲצָם <i>strength</i> ,	fem.	עֲצָמָה	pl. עֲצָמִים
בָּעַל <i>lord</i> ,	fem.	בַּעְלָה <i>lady</i> ,	pl. בַּעְלִים <i>lords</i>
רֶגֶל <i>foot</i> ,	du.	רַגְלִים	אָזֶן <i>ear</i> , du. אֶזְנִים
בִּרְךָ <i>knee</i> ,	du.	בְּרָכִים	קָרְן <i>horn</i> , du. קַרְנִים or קָרְנִים

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מָוֶת *death*, pl. מוֹתִים
 אִיָּנָה *iniquity*, pl. אִיָּנוֹת

זַיִת *olive tree*, pl. זֵיתִים
 עֵינָה *eye*, du. עֵינִים

4. In a simple ultimate

(1) הָ is rejected.

יָפָה	<i>fair,</i>	fem. יָפָה	pl. יָפִים	f. pl. יָפוֹת
עֹשֶׂה	<i>doing,</i>	fem. עֹשֶׂה	pl. עֹשִׂים	f. pl. עֹשׂוֹת
מַעֲשֶׂה	<i>work,</i>	pl. מַעֲשִׂים	קֶנֶה	<i>reed,</i> pl קֶנֶים
מֵרָאָה	<i>appearance,</i>	pl. מֵרָאִים	שָׂדֶה	<i>field,</i> pl. שָׂדוֹת
מַחֲנֶה	<i>camp,</i>	du. מַחֲנִים	חֹזֶה	<i>seer,</i> pl. חֹזִים

(2) י . becomes יָהּ , יִים . or יִם , יוֹת . .

טָרִי	<i>fresh,</i>	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת
עָנִי	<i>afflicted,</i>	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת
עִבְרִי	<i>Hebrew,</i>	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִים	f. pl. עִבְרִיּוֹת
אִי	<i>island,</i>	pl. אִיִּים	פְּלִשְׁתִּי	<i>Philistine,</i> pl. פְּלִשְׁתִּים

§ 45. In Feminine Nouns.

1. Feminine nouns in הָ of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen,</i>	pl. מַלְכוֹת	יְשׁוּעָה	<i>salvation,</i>	pl. יְשׁוּעוֹת
סִתְרָה	<i>covert,</i>	pl. סִתְרוֹת	בְּרָכָה	<i>blessing,</i>	pl. בְּרָכוֹת
חֲרָפָה	<i>reproach,</i>	pl. חֲרָפוֹת	נִקְמָה	<i>vengeance,</i>	pl. נִקְמוֹת
אִמָּה	<i>saying,</i>	pl. אִמּוֹת	עֲצָה	<i>counsel,</i>	pl. עֲצוֹת
חֲרָבָה	<i>desert,</i>	pl. חֲרָבוֹת	גִּנָּה	<i>garden,</i>	pl. גִּנּוֹת
בַּעֲלָה	<i>lady,</i>	pl. בַּעֲלוֹת	אֲנִיָּה	<i>ship,</i>	pl. אֲנִיּוֹת

2. Feminine nouns in תָּ (or תִּ) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if ת had not been appended, § 44. I. 2. Nouns in ית take יוֹת and nouns in ית take יוֹת .

מִשְׁמֶרֶת	(from מִשְׁמָר)	observance,	pl. מִשְׁמְרוֹת
מִאֲכָלֶת	(from מִאֲכָל)	knife,	pl. מִאֲכָלוֹת
אֲדָמָה	(from אֲדָמָה)	reddish,	pl. אֲדָמָהוֹת
מִיִּנְקָה	(from מִיִּנִיק)	nurse,	pl. מִיִּנְקוֹת
טִבַּעַת	(from טִבַּע)	ring,	pl. טִבַּעוֹת
נִגְעָה	(from נִגַּע)	touching,	pl. נִגְעוֹת
יוֹנְקָה	(from יוֹנֵק)	sucker,	pl. יוֹנְקוֹת

sing. גִּלְגָּלֶת	skull,	pl. גִּלְגָּלוֹת	sing. מוֹאֲבִית	Moabites,	pl. מוֹאֲבִיּוֹת
כְּתֹנֶת	tunic,	כְּתָנֹת	מִצְרִית	Egyptian woman,	מִצְרִיּוֹת
שִׁבְלֶת	ear of corn,	שִׁבְלִים	מַלְכוּת	kingdom,	מַלְכוֹת

3. Before the dual ending ה, becomes ת; and nouns in ת follow the rule of other Segholates, § 44. II. 3.

יֶרֶךָ	thigh,	du. יֶרֶכְתִּים	דֶּלֶת	folding-door,	du. דֶּלֶתִים
שִׁפָּה	lip,	du. שִׁפְתֵּים	עֲצָלָה	sloth,	du. עֲצָלָתִים
שָׁנָה	year,	du. שְׁנַתִּים	נְחֹשֶׁת	brass,	du. נְחֹשֶׁתִים

VOCABULARY 13.

אֶבֶן	n. m. f. a stone	מָלַךְ	v. K. to reign
אֶדוֹם	n. m. Edom	עֵי	n. (with art.) Ai
בְּאֵר	n. f. a well	עִיר	n. f. city
גִּבְעוֹן	n. Gibeon	רַב	adj. (רַבָּה) much, many
גָּדוֹל	adj. great, large	רָעָה	n. f. evil
גּוֹי	n. m. nation	שָׁלַךְ	v. H. to cast
חָדָשׁ	adj. new	תְּאֵנָה	n. f. (תְּאֵנִים) fig-tree, fig
לָכַד	v. K. to capture		

§ 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דָּבָר *word* is in the absolute state; but in the expression דָּבַר הַמֶּלֶךְ *the word of the king*, דָּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. Its Formation.

The following changes occur in the formation of the construct:

1. The feminine ה becomes ה; the dual ים and the plural ים become י.

גִּנָּה	<i>garden</i> , const.	גִּנְתָּ	חֻקִּים	<i>statutes</i> , const.	חֻקֵּי
מַלְכָּה	<i>queen</i> , const.	מַלְכָּת	שֹׁפְטִים	<i>judges</i> , const.	שֹׁפְטֵי
עֵגְלָה	<i>calf</i> , const.	עֵגְלָת	רַגְלִים	<i>feet</i> , const.	רַגְלֵי
בַּעֲלָה	<i>lady</i> , const.	בַּעֲלָת	אָזְנִים	<i>ears</i> , const.	אָזְנֵי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דָּג	<i>fish</i> ,	דֵּג	זָקֵן	<i>old</i> ,	זִקֵּן
כּוֹכַב	<i>star</i> ,	כּוֹכֵב	חֵצֵר	<i>court</i> ,	חִצֵּר
מִקְדָּשׁ	<i>sanctuary</i> ,	מִקְדָּשׁ	כָּבֵד	<i>heavy</i> ,	כְּבֵד or כָּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tsere; final ו becomes י.

מָוֶת	<i>death</i> ,	const. מוֹת	גֵּיא	<i>valley</i> ,	const. גֵּיא
תּוֹךְ	<i>midst</i> ,	const. תּוֹךְ	בֵּית	<i>house</i> ,	const. בֵּית
קְשׁוּוֹת	<i>cups</i> ,	const. קְשׁוֹת	עֵינֹת	<i>fountains</i> ,	const. עֵינֹת
but עוֹן	<i>iniquity</i> ,	const. עוֹן	חַי	<i>life</i> ,	const. חַי

4. In a simple ultimate ה becomes ה..; other vowels remain unchanged.

שֶׁה	sheep,	const. שֶׁה	מוֹצֵא	going forth,	const. מוֹצֵא
רֹעֶה	shepherd,	const. רֹעֶה	צֶבֶא	host,	const. צֶבֶא
מִקְנֶה	cattle,	const. מִקְנֶה	יִרָא	fearing,	const. יִרָא
מַעֲשֵׂה	work,	const. מַעֲשֵׂה	פְּרִי	fruit,	const. פְּרִי

5. Kamets and Tseré are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

absol.		const.	absol.		const.
אֲדוֹן	master,	אֶדוֹן	בְּרָכָה	blessing,	בְּרִכָּה
זִכְרוֹן	memorial,	זֶכְרוֹן	נִקְמָה	vengeance,	נִקְמִית
דָּבָר	word,	דִּבֵּר	שִׁפְתִּים	lips,	שִׁפְתֵי
עָנָן	cloud,	עֲנַן	מְלָכִים	kings,	מְלִכֵי
קָנָה	reed,	קִנְיָה	חֲרָפוֹת	reproaches,	חֲרִפּוֹת
מַלְיָץ	interpreter,	מִלְיָץ	גִּרְנוֹת	threshing floors,	גִּרְנוֹת
לֵבָב	heart,	לִבָּב	בְּהֵמוֹת	beasts,	בְּהֵמוֹת

See Table XVII. Declension of Nouns.

VOCABULARY 14.

אֲמָנָה	n. Amanah	עָפָר	n. m. (וֶה) dust
הֵן	int. lo! behold!	עֵשָׂו	n. m. Esau
טָהֵר	v. K. to be clean, pure	פֶּרֶפֶר	n. Pharpar
כָּנָף	n. f. wing	קוֹל	n. m. (וֶה) voice, sound
כְּרוּב	n. m. cherub	קָטָן , קֵטָן	adj. (קִטְנָה) little,
מָכַר	v. K. to sell		small
נָהָר	n. m. (וֶה . ים) river		

§ 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שָׁמַיְמָה *heaven ward*.

2. Paragogic י . , ו , or ה , are in poetic or archæic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי , Gen. xlix. 11 for בָּנָי , Gen. i. 24 for חַיִּים , Ps. iii. 3 for יְשׁוּעָה .

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י . of nouns in the dual and plural are shown in Table V. *See also Table on page 104*

I. Before the grave suffixes (viz. : כֶּם , כֵּן , הֶם , הֵן), Nouns of both genders and of all numbers take the form of the construct.

			<i>suffix.</i>	
דְּבָר	<i>word,</i>	const. דְּבַר	דְּבָרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרַי	דְּבָרֵיכֶם	<i>your words</i>
שִׁפְתַּיִם	<i>lips,</i>	const. שִׁפְתַּי	שִׁפְתֵיכֶם	<i>your lips</i>
שִׁפְתוֹת	<i>lips,</i>	const. שִׁפְתוֹת	שִׁפְתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	בְּרָכְתֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרָכֵיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ת . is changed to תְ .

מַלְכָּה	<i>queen,</i>	const. מַלְכָּת	suf. מַלְכָּתִי	<i>my queen</i>
מַלְכוֹת	<i>queens,</i>	const. מַלְכוֹת	suf. מַלְכוֹתִי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	suf. בְּרָכָתִי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרָכוֹתִי	<i>my blessings.</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>		
לֵבָב heart,	לְבָבִים	לְבָבִי * my heart,	לְבָבִי my hearts	
דָּבָר word,	דְּבָרִים	דְּבָרִי my word,	דְּבָרִי my words	
שֹׁפֵט judge,	שֹׁפְטִים	שֹׁפְטִי my judge,	שֹׁפְטִי my judges	
מֶלֶךְ king,	מְלָכִים		מְלָכִי my kings.	

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>	
יָדַי hands,	יָדִי my hands,	אָזְנַי ears,	אָזְנִי my ears	
רַגְלַי feet,	רַגְלִי my feet,	שִׁפְתָּי lips,	שִׁפְתִּי my lips.	

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>			
מֶלֶךְ king	מְלָכִי my king,	מְלַכְּכֶם your king		
סֹתֵר covert	סֹתְרִי my covert,	סֹתְרְכֶם your coveri		
עֲצָם strength	עֲצָמִי my strength,	עֲצַמְּכֶם your strength		
פֶּעַל work	פֶּעְלִי my work,	פֶּעְלְכֶם your work		
מִשְׁמֶרֶת observance	מִשְׁמֶרְתִּי my observ.,	מִשְׁמֶרְתְּכֶם your observ.		
כְּתֹנֶת tunic	כְּתֹנְתִי my tunic,	כְּתֹנְתְּכֶם your tunic.		

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>		
גַּן garden	גַּנִּים	גַּנִּי my garden,	גַּנְּכֶם your garden	
לֵב heart	לְבוֹת	לְבִי my heart,	לְבַבְּכֶם your heart	
אוֹפֵן wheel	אוֹפְנִים	אוֹפְנִי my wheel,	אוֹפְנְכֶם your wheel	
חֹק statute	חֻקִּים	חֻקִּי my statute, but	חֻקְּכֶם your statute—	

3. Final ה, is dropped.

רֹעֶה	shepherd	suf. רֹעִי	my shepherd,	רֹעֶהְ	thy shephera
מִקְנֶה	cattle	suf. מִקְנִי	my cattle,	מִקְנֶהְ	thy cattle
מִטָּה	rod	suf. מִטִּי	my rod,	מִטָּהְ	thy rod

VOCABULARY 15.

אַבַּד	v. P. to destroy	נָפַל	v. K. to fall, fail
אֶחָד	adj. one	נֶפֶשׁ	n. m. f. (וְחַי) soul, life
אַחֲרַי	prep. after	נָתַץ	v. P. to demolish
אֵשׁ	n. m. f. fire	עָבַד	v. K. to serve
אַשְׁלָחַת	n. f. (וְחַי. and ים) pillar	שָׂרַף	v. K. to burn
דְּבַר	n. m. word	שָׁבַר	v. P. to break in pieces
זֶרַע	n. m. seed	שָׁם	adv. there
לֵבָב	n. m. (וְחַי) heart	שֵׁם	n. m. (וְחַי) name
מִצֵּבָה	n. f. statue		

§ 50. Irregular Nouns.

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ	man	plur.	אֲנָשִׁים rarely
אִשָּׁה	woman, const.	plur.	נָשִׁים
אֲמָה	maid-servant	plur.	אֲמָהוֹת
בֵּית	house	plur.	בָּתִּים
בֶּן	son	plur.	בָּנִים
בַּת	daughter, suf.	plur.	בָּנוֹת
יוֹם	day	plur.	יָמִים rarely
עִיר	city	plur.	עָרִים once
רֹאשׁ	head	plur.	רִאשִׁים

2. The nouns אָב father, אָח brother, and פֶּה mouth take the vowel י in the construct and before suffixes, e. g. const. אָבִי, suf. אָבִי, אָבִיהָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb *עָשָׂה* *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in **פֶּה**, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghash-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevailingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghash-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is **א**, receive Hholem in the first syllable of the Kāl future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (**אפ**) mode of inflection.

VOCABULARY 16.

אָהַב or אֲהִיב v. K. (fut. a) to love	הִפֵּךְ v. K. to turn, N. to be turned
אִישׁ * n. m. a man, each	חֲזָק v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עֶבֶד n. m. servant
אֱמַן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֶּן n. m. (בָּנִים) son	עֵצֶם n. f. (יָם. and יוֹת) bone
	קָלָה n. f. a curse.

* אִישׁ is the common word for an individual man; אֲנוּשׁ is poetic; אָלֶם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghes-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

VOCABULARY 17.

בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	נִמְנֵל n. m. <i>benefit</i>
גָּאַל v. K. <i>to redeem</i> , P. <i>to defile</i>	נָדַשׁ v. P. <i>to drive out</i>
	טָהַר v. P. <i>to purify, cleanse</i> , N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

VOCABULARY 18.

אֲדוֹן n. m. <i>lord, master</i>	זָרַע v. K. <i>to sow</i>
אָז adv. <i>then</i>	חֵלֶשׁ adj. <i>deaf</i>
אָזָן n. f. <i>ear</i>	רָגַע v. P. H. <i>to weary, cause</i> <i>to toil</i>
זֵיתָא n. m. <i>olive-tree, olive</i>	

מַמְלָכָה n. f. *kingdom*
 מִנֵּעַ v. N. *to be withheld*
 עִוֵּר adj. *blind*
 עֵינַי n. f. *eye*
 עֵץ n. m. *tree*

פָּקַח v. N. *to be opened*, used
 specially of the eyes
 פָּתַח v. N. *to be opened*
 שָׁלַח v. K. *to send*
 שָׁמָּה adv. *thither*.

§ 56. *Pe Nun* (פִּנְ) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת.

נָתַן assimilates its last as well as its first radical.

נָקַח has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחֹת n. f. *sister*
 דְּבַשׁ n. m. *honey*
 חַיִּים n. m. pl. *life*
 חֲצִי n. m. (חֲצִי) *half*
 לָמָּה, לָמָּה *for what? why?*
 מוֹסֵר n. m. *instruction*

מָוֶת n. m. *death*
 נָגַד v. H. *to tell*, Ho. *to be told*
 נִגַּשׁ v. K. N. *to approach*
 קִטְרֶת n. f. *incense*
 רַחֲמִים n. m. pl. *mercies, com-*
passions.

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סבב, סב for סבב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סבב, סב; הסבב, הסוב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יסבב becomes יסב or יסב, and ימר ימר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יסב, יסבב; הסב, הסבב (comp. קטל, קטל); in the Hiphil, הסביב, הסביב (comp. יקטיל, יקטיל).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghash-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *ב*, *עָבַדְתָּ*, *וְעָבַדְתָּ*.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, *הָעֲבֹדָה*, *הָעָבַד*; *וְעָבַדְתָּ*, *וְעָבַדְתָּ*.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, *וְעָבַדְתָּ*, *וְעָבַדְתָּ*.

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as *סָבַח*, *הִתְעַלָּל*, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, *סוֹבַח*, *הִתְעַלָּל*.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, *וְעָבַדְתָּ*, *וְעָבַדְתָּ*.

VOCABULARY 20.

אב conj. *if*

בַּעַל n. m. *Baal, lord*

אָרַח v. K. *to curse*; Ho. *to be cursed*

גָּלַל v. K. *to roll*

דָּקַק v. H. *to crush, pulverize*

חָלַל v. H. *to begin*

יְהוּדָה n. m. *Judah*

יְהוּדִי n. m. *a Jew*

מְעָרָה n. f. *cave*

סָבַב v. K. *surround*

פֶּה n. m. (const. פִּי) *mouth*

פְּלִים n. m. pl. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִקָּר, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יִשָּׁב; in a few instances Hhirik is preserved by giving Daghash-forte to the second radical as in Pe Nun verbs, יִצֵּק, יִצֵּחַ.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, יִיטִיב, הִיטִיב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, הִצִּיג.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Daghash inserted in the second radical, הִצִּיג.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הִלְךָ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

אֹהֶל n. m. <i>tent</i>	יָדַע v. H. <i>to cause to know,</i> <i>let know</i>
אֶחָב n. m. <i>Ahab</i>	
אֵיךְ adv. <i>where?</i>	יָרַשׁ v. H. <i>to drive out</i>
הִלְךָ v. H. <i>to cause to go,</i> <i>lead</i>	כִּסֵּא n. m. (זֶה) <i>throne</i>
יָבֵשׁ v. K. <i>to be dry</i>	מִדְבָּר n. m. <i>wilderness</i>
	מִשְׁפֶּט n. m. <i>judgment.</i>

§ 59. *Ayin Vav* (ע"ו) *and Ayin Yodh* (ע"י) *Verbs,*
see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָוּם, where \bar{a} is in partial compensation for the contraction, מָה for מָוֹה. Active participle קָם for קָוּם, מָה for מָוֹה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקָּם for הִקְוִים, יָקָם for יָקְוִים, הִיָּקָם for הִקְוִים, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel u or i , קָוּם, קָוִיב; יָקָוּם, יָקָוִיב, the prefix usually taking the simplest of the long vowels, \bar{a} ; u combined with a preceding or accompanying a forms \bar{o} , Kal abs. infin. קוּם = $k\bar{a}u\bar{m}$, Niphal נָקוּם for נָקוּם.

3. In the first and second persons of the Niphal and Hiphil preterites, \bar{o} (ו) is inserted before the affixed terminations, and sometimes \check{e} (י) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ך.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, יִשָּׁב, יִשְׁבּ. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וַיִּשְׁבּ, וַיִּשָּׁבּ.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ך, e. g. עִיֵּד, or as י, e. g. קִיֵּם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוֹיִם, Pu. קוּיִם, Hith. הִתְקוּיִם.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלַל, Pu. כָּלַל.

VOCABULARY 22.

אֲדָמָה n. f. <i>ground, land</i>	נָעַר n. m. <i>young man</i>
אֵיךְ adv. <i>where?</i> only after	קָבַר v. K. <i>to bury</i> ; N. <i>to be</i>
מֵאֵיךְ, מֵאֵיזָהוּ <i>whence?</i>	<i>buried</i>
אֵימָה adv. <i>whither?</i>	קִדְמָה n. f. <i>former state</i>
בּוֹא v. K. (fut. יָבוֹא) <i>to come</i> ;	קָם v. K. <i>to arise</i>
H. <i>to cause to come, bring</i>	רִיב v. K. <i>to contend</i>
הִלָּךְ Hith. <i>to go for one's</i>	שׁוּב v. K. <i>to return</i> ; H. <i>to</i>
<i>self, go about</i>	<i>cause to return, bring</i>
לִיךְ v. K. <i>to lodge</i>	<i>back</i>
מוֹת v. K. <i>to die</i> ; H. <i>to put</i>	שִׁפְחָה n. f. <i>handmaid</i> .
<i>to death</i>	

§ 60. *Lamedh Aleph* (לֵא) *Verbs*, see Table XV.

1. Aleph, as the third radical of verbs, retains its con-

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires *a*, יִמְצֵא for יִמְצֵא.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite מִצֵּאָה, except in those words which have Tsere as their proper vowel, יִרְאֶה. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

VOCABULARY 23.

אֹר n. <i>Ur</i>	מִצֵּא v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	מָרָא n. f. <i>Mara (bitter)</i>
טָהוֹר adj. <i>clean, pure</i>	נַעֲמִי n. f. <i>Naomi (sweet)</i>
יָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עֲלִי n. m. <i>Eli</i>
כַּשְׁדִּים n. m. pl. <i>Chaldees</i>	קָרָא v. K. <i>to call</i>
לֵב n. m. (לְבוֹהַ) <i>heart</i>	רְהֻטִים n. m. pl. <i>troughs</i>
מָלֵא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוץ v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שְׁמוּאֵל n. m. <i>Samuel</i>

§ 61. *Lamedh He* (לֶה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle נִלְוִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in ה.

The imperatives in הֵּ.

The absolute infinitives in הֵּ or הֵּ.

The construct infinitives have the feminine ending וֹת.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms הִסְרִי), is commonly rejected, and its vowel given to the antecedent consonant, בָּלִי for בָּלִי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic עָשָׂתָּ, which is commonly softened by an appended הָ, גָּלְתָּהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלְתָּ, גָּלְתָּ from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתָּ.

6. The final vowel הָ is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִגְלֵל, יִגְלֵל from יִגְלֶה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִגְלֵל or יִגְלֵל from יִגְלֶה; Hiph. יִגְלֵל, יִגְלֵל from יִגְלֶה.

7. The final vowel הֵּ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. הִגְלֵל for הִגְלֶה, הִגְלֵל for הִגְלֶה, הִתְגְּלֵל for הִתְגְּלֶה.

הָיָה *to be*, fut. יִהְיֶה, apoc. יְהִי, part. הֹיָה.

חָיָה *to live*, fut. יִחְיֶה, apoc. יְחִי.

VOCABULARY 24.

אֲמֵן adv. *truly, indeed*

בָּנָה v. K. *to build*

כִּי how much more, or

הָיָה v. K. *to be*

after a negative how much less

יָרַד v. K. *to go down, descend*

יְרוּשָׁלַם ¹ n. <i>Jerusalem</i>	עָשָׂה v. K. <i>to make, do</i> , N. <i>to be done</i>
כְּאֶשֶׁר as	
כֹּל v. P. (כָּלַל) <i>to contain</i>	
כָּלָה v. P. <i>to complete, finish</i>	צִוָּה v. P. <i>to command</i>
מִטָּה n. f. <i>bed</i>	רָאָה v. K. <i>to see</i> , N. <i>to be seen</i>
עָלָה v. K. <i>to go up</i> , H. <i>to bring up, offer</i>	to appear
עֹלָה n. f. <i>burnt-offering</i>	שְׁלֹמֹה n. m. <i>Solomon</i>
	שֵׁנִית adv. <i>a second time</i>

¹ Pointed as though it were written יְרוּשָׁלַם.

§ 62. Doubly Imperfect Verbs.

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עָר and לָה, the ר is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

§ 63. Unusual Forms.

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָה verb may appear with a פָּא form, or an עָר verb with an עָע form, or *vice versa*.

2. A few verbs of different classes adopt the peculiar עָע or עָר modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication.

שִׁשׁ and שֵׁשׁ, Piels of שִׁשׁ, יִתְגַּעֲשֶׁה and יִתְגַּעֲשֶׁה from גַּעַשׁ, or doubling the third radical in place of the second, e. g. רַעֲשׁוֹן, אֲמַלֵּל, נִאָּה (= נִאֹר) from נָאָה (= נָאֹר), הִשְׁתַּחֲוֶה (fut. יִשְׁתַּחֲוֶה, with Vav Conv. וַיִּשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. חֲמַרְמַר, סִחַרְחַר.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְזְלוּ, Niphal of Hithpael נִפְסְרוּ, נִפְּרָה, נִשְׁתַּחֲוֶה.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals*, see Table XIX.

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*

פַּרְעֹה n. m. *Pharaoh*

חֹדֶשׁ n. m. *month*

שָׁנָה n. f. (ים.) *year*

נֹחַ n. m. *Noah*

שֶׁקֶל n. m. *shekel*

עֶשְׂוֹר n. m. *decade, ten*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions or interjections, are written as separate words.

2. The prepositions אַחֲרֵי *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרֵי, אֶחָדָה; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינוֹהוּ, בֵּינוֹהוּ and בֵּינוֹהוּ.

3. The preposition אֶת *with*, commonly becomes אֶת before suffixes, e. g. אֶתִּי, אֶתְכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֵת, or before grave suffixes, אֶת, e. g. אֶתִּי, אֶתְכֶם.

SYNTAX.

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, כָּל־נְתִיבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace*, טוֹב הָעֵץ *the tree (was) good*.

2. Or the verb הָיָה *to be*, or the pronoun הוּא of the third person, may be used as a copula, הָאָרֶץ הַיָּתָה תָּהִי *the earth was desolate*, הַנָּהָר הָרְבִיעִי הוּא פָּתָה *the fourth river is Euphrates*.

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, הַזָּהָב *gold*, הַחֲכָמָה *wisdom*. So in comparisons, כִּינֹר as a (lit. *the*) *nest*, Isa. 10 : 14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun : *she took* הַצִּלְיָה *the veil*, Gen. 24 : 65, i. e. the one which she had, *her veil* ; or a demonstrative, as before words denoting time, הַיּוֹם *to-day*, הַשָּׁנָה *this year* ; or the sign of the vocative, הַמֶּלֶךְ *O king* !

§ 69. *Nouns definite without the Article.*

1. The following are definite without the article :—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן הָחָם* *a wise son*, *הָאָרֶץ הַטּוֹבָה* *the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר* *the word is good*.

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *הַדְּבָרִים הָאֵלֶּה* *these things*, *אֵלֶּה הַדְּבָרִים* *these are the things*.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, **הָאָרֶץ הַטּוֹבָה הַזֹּאת** *this good land*.

§ 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition **מִן** *from*, placed after the adjective or other word expressive of quality, **טוֹבָה חֲכָמָה מִפְּנִינִים** *wisdom is better than rubies*, lit. is good from rubies; **אֶגְדֵּל מִמֶּנּוּ** *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding **כָּל** *all* to the comparative particle **מִן**, **גָּדוֹל מִכָּל-בְּנֵי-קָדָם** *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, **הַיָּפָה בְּנָשִׁים** *O fairest among women*, lit. the fair one, etc.

§ 73. Numerals.

1. The cardinal **אֶחָד** *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.) are commonly put in the singular, **עֶשְׂרִים וְשִׁבְעַת שָׁנִים** *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun, אַרְבָּעִים הַיּוֹם *the forty*, אַרְבָּעִים הַיּוֹם *the forty days*.

§ 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, הַבָּקָר הַנְּחֹשֶׁת *the oxen the brass*, i. e. *the brazen oxen*; שְׁלֹשׁ סָאִים קֹמַח *three measures (consisting of) meal*.

§ 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., particularly when the relative is itself omitted, בְּיַד־תְּשַׁלַּח *by the hand of (him whom) thou wilt send*; and even before the copulative, חֵכְמָה וְדַעַת *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

(1) In the same case, however, when the limiting word is modified by another word, it is the limiting word that is modified, not the limited one.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַחַיִּל הַגִּבּוֹרִי* *the mighty men of valor*, *אֱלֹהֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאָבִיהָ* *her father's sheep*.

Study of Lang. by W. H. Whitney, page 303.

§ 76. Tenses of Verbs.

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. The Preterite.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created*.

b. Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord רָחַץ shall have washed, etc.*

e. Conditional, *except the Lord had left a remnant, הָיִינוּ we should have been as Sodom*.

f. Optative, *לֹא-מָתוּנוּ O that we had died*.

- g. Subjunctive, *לְמַעַן יִרְאֶהְם* *in order that ye might fear.*
2. The present, regarded as a continuation of the past, *צִמְתִּי* *I am thirsty*, prop. *I have been and still am thirsty.*
3. General truths, embodying the experience of the past, *אֹךְ יָדַע* *knoweth his owner*, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, *בָּבֶלֶת נָפְלָה* *has fallen.*

§ 78. *The Future. called Imperfect by Gesenius (1854 edition).*

The future tense is used in speaking of,

1. The future, whether it be,
 - a. Absolute, *אֶעֱשֶׂה* *I will make.*
 - b. Relative to a past, *Elisha was fallen sick of his sickness, whereof יָמֹות he was to die.*
 - c. Conditional, *but (if it were my case) אֶדְרֹשׁ I would seek unto God.*
 - d. Optative, expressing desire, determination, permission, or command, so *יִאָּבְדוּ* *may all thine enemies perish; all that thou commandest us, נַעֲשֶׂה we will do; of the fruit נֹאכַל we may eat; mine ordinances תִּשְׁמְרוּ ye shall keep.*
 - e. Subjunctive, *לְמַעַן תְּבָרְכֶהָ* *in order that my soul may bless thee.*
2. The present, when it is conceived of as extending into the future, *why תִּבְכִּי weepst thou?* lit. *why wilt thou go on to weep?*
3. General truths, which are valid for all time to come, *righteousness תְּרוּמָם exalteth a nation*, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job יַעֲשֶׂה did continually*, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* יָשִׁיר *sings Moses*.

6. The future is idiomatically used with טָרָם and בְּטָרָם *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing אַל *not* to the apocopated future, אַל-תִּזְעַי *harm not*.

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) אֱהִיב *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, יוֹרָא *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot יֵשֶׁב was sitting in the gate of Sodom.*

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs. *See page 74 of Grammar (5) and page 113.*

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, הוֹאִיל הָלַךְ *he was willing, he walked, for he was willing to walk, or walked willingly.*

§ 82. *Object of Verbs.*

See also 1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵל.
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2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵל.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים *was full of men*, יצאו את־העיר *they went out (of) the city*.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, חלה את־רגליו *he was diseased in his feet*.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וירגמוּ אותו אבן *and they overwhelmed him with stones*, וייצר את־האדם עפר *and he formed the man of dust*.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*; plurality, דֹּר־דֹּר *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen*, אֲשֶׁר בְּחַרְתִּיהָ, *whose seed*, אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by אֵת the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or זֶה is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*

GRAMMATICAL TABLES.

I. THE LETTERS, § 1.

Order.	Forms and Equivalents.		Names.		Rabbinical Alphabet.	Numerical values.
1	א	—	אֶלֶף	Áleph	א	1
2	ב	Bh, B	בֵּית	Bēth	ב	2
3	ג	Gh, G	גִּימֶל	Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת	Dā'-leth	ד	4
5	ה	H	הֵא	Hē	ה	5
6	ו	V	וָו	Vāv	ו	6
7	ז	Z	זַיִן	Záyin	ז	7
8	ח	Hh	חֵית	Hhēth	ח	8
9	ט	T	טֵית	Tēth	ט	9
10	י	Y	יּוֹד	Yōdh	י	10
11	כ ד	Kh, K	כֶּף	Kaph	כ ך	20
12	ל	L	לָמֶד	Lā'-medh	ל	30
13	מ ם	M	מֶם	Mēm	מ ם	40
14	נ ן	N	נוּן	Nūn	נ ן	50
15	ס	S	סָמֶךְ	Sā'-mekh	ס	60
16	ע	—	עֵיִן	Áyin	ע	70
17	פ ף	Ph, P	פֶּא	Pē	פ ף	80
18	צ ץ	Ts	צָדִי	Tsā'-dhē	צ ץ	90
19	ק	K	קוֹף	Kōph	ק	100
20	ר	R	רֵישׁ	Rēsh	ר	200
21	ש	Sh, S	שִׁין	Shīn	ש	300
22	ת	Th, T	תָּו	Tāv	ת	400

II. CLASSIFICATION OF THE LETTERS, § 2.

1.		2.	
Gutturals,	א ה ה ע	Weak,	{ א ה ו י Vowel-Letters.
Palatals,	ג י כ ק		{ א ה ה ע Gutturals.
Linguals,	ד ט ל נ ת	Medium,	{ ל מ נ ר Liquids.
Dentals,	ז ס צ ש		{ ז ס צ ש Sibilants.
Labials,	ב ו מ פ	Strong,	{ ב פ } Aspirates and
ר shares the peculiarities of the Gutturals. <i>See</i>			{ ג כ ק } Mutes.
			{ ד ת ט } Mutes.

3.

Serviles וכלב משה איתן. Radicals the rest of the Alphabet.

THE POINTS, § 4.

Long Vowels.

Short Vowels.

Doubtful Vowels.

Kā'mets ā	ⱪ	Páttahh	ǎ	ⱪ	Hhī'rik	ⱪ	ī or ĭ
Tsē're ē	ⱪ	Séghōl	ě	ⱪ	Shū'rek	ⱪ	ū or ŭ
Hhō'lem ō	ⱪ	Kā'mets-Hhātūph	ǒ	ⱪ	Kib butts	ⱪ	

Pronounce ā as in *father*, ǎ as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ĭ as in *pin*, ō as in *note*, ǒ as in *not*, ū as in *rule*, ŭ as in *full*.

§ 5. Simple Sh'va ⱪ silent or vocal.

Compound

Sh'vas

{ Hhātēph-Pattahh ⱪ; thus עֲמֹד ^amōdh.
Hhātēph-Seghol ⱪ; thus עֲמֹר ^emōr.
Hhātēph-Kamets ⱪ; thus עֲנִי ^onī.

§ 8. Pattahh-furtive ⱪ with ע, ה or ה at the end of words.

§ 12. Daghes-lene in ב ג ד פ פ ת removes aspiration.

§ 13. Daghes-forte doubles; not found in א ה ה ע rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ⱪ opposite of Daghes-lene, Daghes-forte, or Mappik.

§ 21. Makkeph (ⱪ) connects words.

§ 22. Methegh ⱪ second syllable before the accent.

III. THE ACCENTS, § 16.

DISJUNCTIVES.

CLASS I. *Emperors.*

1. Sillūk	(₁)	סְלֹק:
2. Athnahh	(₂)	אַתְנַחַּח

CLASS II. *Kings.*

3. S'gholta	(³)	סְגֹלְתָא <i>postp.</i>
4. Zākēph Kātōn	(⁴)	זָקֵף קָטוֹן
5. Zākēph Gādhōl	(⁵)	זָקֵף גָּדוֹל
6. Tiphhhā	(₆)	טִפְחָא

CLASS III. *Dukes.*

7. R'bhī'	(⁷)	רְבִיעַ
8. Shalsheleth	(⁸)	שְׁלִשְׁלֹת
9. Zarkā	(⁹)	זָרְקָא <i>postp.</i>
10. Pashta	(¹⁰)	פֶּשְׁטָא <i>postp.</i>
11. Y'thībh	(₁₁)	יְתִיב <i>prep.</i>
12. T'bhīr	(₁₂)	תְּבִיר

CLASS IV. *Counts.*

13. Pāzēr	(¹³)	פָּזֵר
14. Karnē Phārā	(¹⁴)	קַרְנֵי פָרָה
15. T'līshā Gh'dhōlā	(¹⁵)	תְּלִישָׁא גְדוֹלָה <i>prep.</i>
16. Gēresh	(¹⁶)	גָּרֵשׁ
17. G'rāshayim	(¹⁷)	גְּרֵשָׁיִם
18. P'sīk	(₁₈)	פְּסִיקוֹ

CONJUNCTIVES. *Servants.*

19. Merkā	(₁₉)	מֶרְקָא
20. Mūnāhh	(₂₀)	מוֹנַחַח
21. Merkā Kh'phūla	(₂₁)	מֶרְקָא כְּפוּלָה
22. Mahpakh	(₂₂)	מַהֲפָךְ
23. Dargā	(₂₃)	דָּרְגָא
24. Kadhma	(²⁴)	קַדְמָא
25. Yerahh ben Yōmō	(₂₅)	יֶרַח בֶּן-יוֹמוֹ
26. T'līshā K'tānnā	(²⁶)	תְּלִישָׁא קְטַנָּה <i>pos:p.</i>

CONJUNCTIVE, §§ 27, 28.

ה. ל. ל. ה.

כ. ל. כ. כ.

the corresponding short vowel

一
 二
 三
 四

the vowel of the article.

† With the interrogative בַּמָּה, בַּמָּה, לָמָּה or לָמָּה.

AND THE INTERROGATIVE **מָה**.

*מֶה · הָ · הָ · מְ·

מֶה הָ הָ מֶ

מֶה הָ הָ הָ

מָה הָהָה מֵ

* But with a disjunctive accent commonly **מה**.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִיָּמִי, מִיָּמִי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	כְּמוֹךָ	מִיָּמְךָ, מִיָּמְךָ
2 f.	בְּךָ	לְךָ	—	מִיָּמְךָ
3 m.	בּוֹ	לּוֹ	כְּמוֹנוֹ	מִיָּמּוֹ, מִיָּמּוֹ
3 f.	בָּהּ	לָהּ	כְּמוֹתָהּ	מִיָּמָתָהּ

PLURAL.

1 c.	בְּנוֹ	לְנוֹ	כְּמוֹנוֹ	מִמֶּנּוּ
2 m.	בְּכֶם	לְכֶם	כְּמוֹכֶם, כְּכֶם	מִכֶּם
2 f.	בְּכֶן	לְכֶן	—	מִכֶּן
3 m.	בָּם, בָּהֶם	לָהֶם, לָמוֹ	כְּמוֹהֶם, כְּהֶם	מִמֵּהֶם
3 f.	בָּהֶן, בָּיֶן	לָהֶן	—	מִיָּהֶן

V. PERSONAL PRONOUNS, § 29.

SINGULAR.			PLURAL.		
1	I	אֲנִי, אַנְכִי	We	אֲנֵנוּ, בְּחֵנוּ, אֶלְחָנוּ	
2.	Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם	
	Thou <i>f.</i>	אַתְּ, אַתִּי	Ye <i>f.</i>	אַתֶּן, אַתְּנָה	
3.	He	הוא	They <i>m.</i>	הֵם, הֵמָּה	
	She	היא, הִיא § 23. 3.	They <i>f.</i>	הֵנָּה, הֵינָּה	

SUFFIXES.

	Simple.	With union Vowels of Verbs.				With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	י, נִי	נִי	נִי	נִי	נִי (נִי)	י	י
<i>pl.</i>	נִי	נִי	נִי	נִי	נִי (נִי)	ינִי	ינִי
2 <i>m.</i>	הָ (כָּה)	הָ (כָּה)	הָ (כָּה)	הָ (כָּה)	הָ (כָּה)	הָ (כָּה)	הָ (כָּה)
<i>pl.</i>	כֶּם	כֶּם	כֶּם	כֶּם	כֶּם	יְכֶם	יְכֶם
2 <i>f.</i>	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)
<i>pl.</i>	כֶּן	כֶּן	כֶּן	כֶּן	כֶּן	יְכֶן	יְכֶן
3 <i>m.</i>	הוּא	הוּא, הוּא	הוּא, הוּא	הוּא, הוּא	הוּא (הוּא)	הוּא (הוּא)	הוּא (הוּא)
<i>pl.</i>	ם (מִו)	ם (מִו)	ם (מִו)	ם (מִו)	ם (מִו)	יְהֶם (יְהֶם)	יְהֶם (יְהֶם)
3 <i>f.</i>	הָ	הָ	הָ	הָ	הָ	הָ	הָ
<i>pl.</i>	ן (נָה)	ן (נָה)	ן (נָה)	ן (נָה)	ן (נָה)	יְהֶן	יְהֶן

DEMONSTRATIVE.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. זֶה (זֶה)	זֹאת (זֹה, זֹה)	זֶה (זֶה, זֹה)
PLUR. אֵלֶּה, אֵלֶּה	אֵלֶּה, אֵלֶּה	אֵלֶּה, אֵלֶּה

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form אֲשֶׁר (אֲשֶׁר, אֲשֶׁר, אֲשֶׁר)

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever*. מָה *what?* or *whatever*.

VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act.	Kal	קָטַל <i>to kill</i> .
2. " pass.	Niphal	נִקְטַל <i>to be killed</i> .
3. Intensive act.	Piël	קָטַל <i>to kill many or to massacre</i> .
4. " pass.	Pual	קָטַל <i>to be massacred</i> .
5. Causative act.	Hiphil	הִקְטִיל <i>to cause to kill</i> .
6. " pass.	Hophal	הִקְטַל <i>to be caused to kill</i> .
7 Reflexive	Hithpaël	הִתְקַטַּל <i>to kill one's self</i> .

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטִיל	קָטַל	קָטַל
constr.		קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT.	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטִיל	קָטֹל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטְלֶנָּה	קָטְלֶנָּה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטוּל	נִקְטָל		מִקְטָל

PERFECT VERBS, §§ 33–38.

HIPHI'L.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	כָּבַד	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטֵּלָהּ	כָּבְדָהּ	שָׁכְלָהּ
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטֵּלָתָּ	כָּבַדְתָּ	שָׁכַלְתָּ
הִקְטִילָתְּ	הִקְטִילָתְּ	הִתְקַטֵּלָתְּ	כָּבַדְתְּ	שָׁכַלְתְּ
הִקְטִילָתִי	הִקְטִילָתִי	הִתְקַטֵּלָתִי	כָּבַדְתִּי	שָׁכַלְתִּי
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטֵּלֶנּוּ	כָּבְדוּ	שָׁכְלוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטֵּלְתֶּם	כָּבַדְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילְתֻּן	הִקְטִילְתֻּן	הִתְקַטֵּלְתֻּן	כָּבַדְתֻּן	(שָׁכַלְתֻּן)
הִקְטִילֻּהוּ	הִקְטִילֻּהוּ	הִתְקַטֵּלֻּהוּ	כָּבְדוּהוּ	שָׁכְלוּהוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	כָּבֹד	שָׁכֹל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	כָּבֹד	שָׁכֹל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִכְבֹּד	יִשְׁכֹּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּכְבֹּד	תִּשְׁכֹּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּכְבֹּד	תִּשְׁכֹּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטֵּלִי	תִּכְבְּדִי	תִּשְׁכְּלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִכְבֹּד	אִשְׁכֹּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ	יִכְבְּדוּ	יִשְׁכְּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּכְבְּדֶנָּהּ	תִּשְׁכְּלֶנָּהּ
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטֵּלוּ	תִּכְבְּדוּ	תִּשְׁכְּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּכְבְּדֶנָּהּ	תִּשְׁכְּלֶנָּהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִכְבֹּד	נִשְׁכֹּל
הִקְטִיל		הִתְקַטֵּל	כָּבַד	
הִקְטִילִי		הִתְקַטֵּלִי	כָּבְדִי	
הִקְטִילוּ	wanting	הִתְקַטֵּלוּ	כָּבְדוּ	
הִקְטִילְנָהּ		הִתְקַטֵּלְנָהּ	כָּבְדֶנָּהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

VII. PARADIGM OF THE PERFECT

SINGULAR.

1 com. 2 masc. 2 fem. 3 masc. 3 fem.

KAL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
				קָטַלְתָּ	
3 fem.	קָטַלְתְּנִי	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
				קָטַלְתְּ	
2 masc.	קָטַלְתְּנִי	—	—	קָטַלְתְּ	קָטַלְתְּ
	קָטַלְתְּנִי			קָטַלְתְּ	
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתְּ	קָטַלְתְּ
				קָטַלְתְּ	
1 com.	—	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
PLUR. 3 com.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

INFINITIVE.

קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
קָטַלְתְּנִי				

FUTURE.

SING. 3 masc.	יִקָּטַלְנִי	יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתָּ
	יִקָּטַלְתְּנִי	יִקָּטַלְתְּ	יִקָּטַלְתְּ	יִקָּטַלְתְּ	יִקָּטַלְתְּ
PLUR. 3 masc.	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם

IMPERATIVE.

SING. 2 masc.	קָטַלְתְּנִי	—	—	קָטַלְתְּ	קָטַלְתְּ
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PIEL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
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HIPHIL PRETERITE.

SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּ
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VERBS WITH SUFFIXES, § 42.

PLURAL.				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלָנוּ	קָטְלְכֶם	קָטְלְכֶן	קָטְלִים	קָטְלִין
קָטְלָתָנוּ	קָטְלָתְכֶם	קָטְלָתְכֶן	קָטְלָתִם	קָטְלָתִין
קָטְלָתָנוּ	—	—	קָטְלָתָם	קָטְלָתִין
קָטְלָתֵינוּ	—	—	קָטְלָתֵי־הֵם	קָטְלָתֵי־הֵן
—	קָטְלָתֵיכֶם	קָטְלָתֵיכֶן	קָטְלָתֵי־הֵם	קָטְלָתֵי־הֵן
קָטְלָנוּ	קָטְלְכֶם	קָטְלְכֶן	קָטְלוֹם	קָטְלֵיהֶן
קָטְלָתָנוּ	—	—	קָטְלָתָם	קָטְלָתִין
—	קָטְלָנוּכֶם	קָטְלָנוּכֶן	קָטְלָנוּם	קָטְלָנוּן
קָטְלָנוּ	קָטְלְכֶם	קָטְלְכֶן	קָטְלִים	קָטְלִין
יִקְטְלָנוּ } יִקְטְלָנוּ } יִקְטְלָנוּ	יִקְטְלְכֶם	יִקְטְלְכֶן	יִקְטְלִים	יִקְטְלִין
	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוֹם	יִקְטְלֵיהֶן
	—	—	—	—
קָטְלָנוּ	—	—	קָטְלִים	—
קָטְלָנוּ	קָטְלְכֶם	קָטְלְכֶן	קָטְלִים	קָטְלִין
הִקְטִילָנוּ	הִקְטִילְכֶם	הִקְטִילְכֶן	הִקְטִילָם	הִקְטִילִין

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	NE FUT.
PRET. 3 m.	עָמַד	נִעְמַד	הָעִמִּיד	הָעִמַּד	יֵאָכַל
3 f.	עָמְדָה	נִעְמְדָה	הָעִמִּידָה	הָעִמְדָה	תֵּאָכַל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הָעִמַּדְתָּ	הָעִמַּדְתָּ	תֵּאָכַל
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הָעִמַּדְתְּ	הָעִמַּדְתְּ	תֵּאָכְלִי
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעִמַּדְתִּי	הָעִמַּדְתִּי	אֵכָל
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הָעִמִּידוּ	הָעִמְדוּ	יֵאָכְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הָעִמַּדְתֶּם	הָעִמַּדְתֶּם	תֵּאָכְלֶנָה
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הָעִמַּדְתֶּן	הָעִמַּדְתֶּן	תֵּאָכְלוּ
1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הָעִמַּדְנוּ	הָעִמַּדְנוּ	תֵּאָכְלֶנָה נֹאכַל
INFIN. Absol.	עָמֹד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד	
Constr.	עֹמֵד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד	KAL (fut. a.)
FUT. 3 m.	יִעָמֵד	יִעָמֵד	יִעָמִיד	יִעָמֵד	יִהְיֶה
3 f.	תִּעָמֵד	תִּעָמֵד	תִּעָמִיד	תִּעָמֵד	תִּהְיֶה
2 m.	תִּעָמֵד	תִּעָמֵד	תִּעָמִיד	תִּעָמֵד	תִּהְיֶה
2 f.	תִּעָמְדִי	תִּעָמְדִי	תִּעָמִידִי	תִּעָמְדִי	תִּהְיֶה
1 c.	אֶעָמֵד	אֶעָמֵד	אֶעָמִיד	אֶעָמֵד	אֶהְיֶה
Plur. 3 m.	יִעָמְדוּ	יִעָמְדוּ	יִעָמִידוּ	יִעָמְדוּ	יִהְיוּ
3 f.	תִּעָמְדְנָה	תִּעָמְדְנָה	תִּעָמִידְנָה	תִּעָמְדְנָה	תִּהְיוּ
2 m.	תִּעָמְדוּ	תִּעָמְדוּ	תִּעָמִידוּ	תִּעָמְדוּ	תִּהְיוּ
2 f.	תִּעָמְדְנָה	תִּעָמְדְנָה	תִּעָמִידְנָה	תִּעָמְדְנָה	תִּהְיוּ
1 c.	נִעָמֵד	נִעָמֵד	נִעָמִיד	נִעָמֵד	נִהְיֶה
IMPER. 2 m.	עָמֵד	הָעֹמֵד	הָעֹמֵד		הֵיטָב
2 f.	עָמְדִי	הָעֹמְדִי	הָעֹמִידִי	wanting	הֵיטָבִי
Plur. 2 m.	עָמְדוּ	הָעֹמְדוּ	הָעֹמִידוּ		הֵיטָבוּ
2 f.	עָמְדְנָה	הָעֹמְדְנָה	הָעֹמִידְנָה		הֵיטָבְנָה
PART. Act.	עֹמֵד		מִעָמִיד		
Pass.	עָמֹד	נִעְמָד		מִעָמֵד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 <i>m.</i>	בָּאֵל	נִבָּאֵל	בִּאֵל	בָּאֵל	הִתְבָּאֵל
3 <i>f.</i>	בָּאֵלָה	נִבָּאֵלָה	בִּאֵלָה	בָּאֵלָה	הִתְבָּאֵלָה
2 <i>m.</i>	בָּאֵלְתָּ	נִבָּאֵלְתָּ	בִּאֵלְתָּ	בָּאֵלְתָּ	הִתְבָּאֵלְתָּ
2 <i>f.</i>	בָּאֵלְתָּ	נִבָּאֵלְתָּ	בִּאֵלְתָּ	בָּאֵלְתָּ	הִתְבָּאֵלְתָּ
1 <i>c.</i>	בָּאֵלְתִּי	נִבָּאֵלְתִּי	בִּאֵלְתִּי	בָּאֵלְתִּי	הִתְבָּאֵלְתִּי
Plur. 3 <i>c.</i>	בָּאֵלוּ	נִבָּאֵלוּ	בִּאֵלוּ	בָּאֵלוּ	הִתְבָּאֵלוּ
2 <i>m.</i>	בָּאֵלְתֶּם	נִבָּאֵלְתֶּם	בִּאֵלְתֶּם	בָּאֵלְתֶּם	הִתְבָּאֵלְתֶּם
2 <i>f.</i>	בָּאֵלְתֶּן	נִבָּאֵלְתֶּן	בִּאֵלְתֶּן	בָּאֵלְתֶּן	הִתְבָּאֵלְתֶּן
1 <i>c.</i>	בָּאֵלְכֶם	נִבָּאֵלְכֶם	בִּאֵלְכֶם	בָּאֵלְכֶם	הִתְבָּאֵלְכֶם
INFIN. <i>Absol.</i>	בָּאוֹל	הִתְבָּאוֹל	בִּאוֹל		
<i>Constr.</i>	בָּאֵל	הִתְבָּאֵל	בִּאוֹל		הִתְבָּאֵל
FUT. 3 <i>m.</i>	יִבָּאֵל	יִתְבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִתְבָּאֵל
3 <i>f.</i>	תִּבָּאֵל	תִּתְבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
2 <i>m.</i>	תִּבָּאֵל	תִּתְבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
2 <i>f.</i>	תִּבָּאֵלִי	תִּתְבָּאֵלִי	תִּבָּאֵלִי	תִּבָּאֵלִי	תִּתְבָּאֵלִי
1 <i>c.</i>	אִבָּאֵל	אִתְבָּאֵל	אִבָּאֵל	אִבָּאֵל	אִתְבָּאֵל
Plur. 3 <i>m.</i>	יִבָּאוּ	יִתְבָּאוּ	יִבָּאוּ	יִבָּאוּ	יִתְבָּאוּ
3 <i>f.</i>	תִּבָּאוּ	תִּתְבָּאוּ	תִּבָּאוּ	תִּבָּאוּ	תִּתְבָּאוּ
2 <i>m.</i>	תִּבָּאוּ	תִּתְבָּאוּ	תִּבָּאוּ	תִּבָּאוּ	תִּתְבָּאוּ
2 <i>f.</i>	תִּבָּאוּ	תִּתְבָּאוּ	תִּבָּאוּ	תִּבָּאוּ	תִּתְבָּאוּ
1 <i>c.</i>	נִבָּאוּ	נִתְבָּאוּ	נִבָּאוּ	נִבָּאוּ	נִתְבָּאוּ
IMPER. 2 <i>m.</i>	בָּאֵל	הִתְבָּאֵל	בִּאוֹל		הִתְבָּאֵל
2 <i>f.</i>	בָּאֵלִי	הִתְבָּאֵלִי	בָּאֵלִי	wanting	הִתְבָּאֵלִי
Plur. 2 <i>m.</i>	בָּאוּ	הִתְבָּאוּ	בָּאוּ		הִתְבָּאוּ
2 <i>f.</i>	בָּאוּ	הִתְבָּאוּ	בָּאוּ		הִתְבָּאוּ
PART. <i>Act.</i>	בָּאוֹל		מִבָּאוֹל		מִתְבָּאוֹל
<i>Pass.</i>	בָּאוֹל	נִבָּאוֹל		מִבָּאוֹל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 <i>m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 <i>f.</i>	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 <i>c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שִׁלֹּחַ	נִשְׁלֹחַ	שִׁלַּח	הִשְׁלִיחַ	—
<i>Constr.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 <i>m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>f.</i>	תִּשְׁלַחֲי	תִּשְׁלַחֲי	תִּשְׁלַחֲי	תִּשְׁלִיחֲי	תִּשְׁתַּלַּחֲי
1 <i>c.</i>	אִשְׁלַח	אִשְׁלַח	אִשְׁלַח	אִשְׁלִיחַ	אִשְׁתַּלַּח
Plur. 3 <i>m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 <i>m.</i>	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
2 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 <i>m.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 <i>f.</i>	שִׁלְחִי	הִשְׁלְחִי	שִׁלְחִי	הִשְׁלִיחִי	הִשְׁתַּלְּחִי
Plur. 2 <i>m.</i>	שִׁלְחוּ	הִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 <i>f.</i>	שִׁלַּחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. <i>Act.</i>	שֹׁלֵחַ	—	מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּח
<i>Pass.</i>	שֹׁלֵחַ	נִשְׁלָח	—	—	—

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָגַשׁ	נִגַּשׁ	הִגְדִּישׁ	הִגְשֵׁשׁ	נָתַן
3 f.	נִגַּשְׁהָ	נִגַּשְׁהָ	הִגְדִּישָׁהּ	הִגְשֵׁשָׁהּ	נָתַתָּהּ
2 m.	נָגַשְׁתָּ	נִגַּשְׁתָּ	הִגְדִּישְׁתָּ	הִגְשֵׁשְׁתָּ	נָתַתָּ
2 f.	נִגַּשְׁתְּ	נִגַּשְׁתְּ	הִגְדִּישְׁתְּ	הִגְשֵׁשְׁתְּ	נָתַתְּ
1 c.	נָגַשְׁתִּי	נִגַּשְׁתִּי	הִגְדִּישְׁתִּי	הִגְשֵׁשְׁתִּי	נָתַתִּי
Plur. 3 c.	נִגַּשׁוּ	נִגַּשׁוּ	הִגְדִּישׁוּ	הִגְשֵׁשׁוּ	נָתְנוּ
2 m.	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	הִגְדִּישְׁתֶּם	הִגְשֵׁשְׁתֶּם	נָתַתֶּם
2 f.	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	הִגְדִּישְׁתֶּן	הִגְשֵׁשְׁתֶּן	נָתַתֶּן
1 c.	נָגַשְׁנוּ	נִגַּשְׁנוּ	הִגְדִּישְׁנוּ	הִגְשֵׁשְׁנוּ	נָתַתְנוּ
INFIN. Absol.	נָגַשׁ	הִנָּגַשׁ	הִגְשׁ	הִגְשֵׁשׁ	נָתַן
Constr.	נִגַּשְׁתָּ	הִנָּגַשְׁתָּ	הִגְדִּישׁ		נָתַתָּ
FUT. 3 m.	יִגַּשׁ	יִנָּגַשׁ	יִגְדִּישׁ	יִגְשֵׁשׁ	יָתֵן
3 f.	תִּגַּשׁ	תִּנָּגַשׁ	תִּגְדִּישׁ	תִּגְשֵׁשׁ	תָּתֵן
2 m.	תִּגַּשׁ	תִּנָּגַשׁ	תִּגְדִּישׁ	תִּגְשֵׁשׁ	תָּתֵן
2 f.	תִּגַּשִׁי	תִּנָּגַשִׁי	תִּגְדִּישִׁי	תִּגְשֵׁשִׁי	תָּתֵלִי
1 c.	אִגַּשׁ	אִנָּגַשׁ	אִגְדִּישׁ	אִגְשֵׁשׁ	אָתֵן
Plur. 3 m.	יִגַּשׁוּ	יִנָּגַשׁוּ	יִגְדִּישׁוּ	יִגְשֵׁשׁוּ	יָתְנוּ
3 f.	תִּגַּשְׁנָהּ	תִּנָּגַשְׁנָהּ	תִּגְדִּישְׁנָהּ	תִּגְשֵׁשְׁנָהּ	(תָּתְנָהּ)
2 m.	תִּגַּשׁוּ	תִּנָּגַשׁוּ	תִּגְדִּישׁוּ	תִּגְשֵׁשׁוּ	תָּתְנוּ
2 f.	תִּגַּשְׁנָהּ	תִּנָּגַשְׁנָהּ	תִּגְדִּישְׁנָהּ	תִּגְשֵׁשְׁנָהּ	(תָּתְנָהּ)
1 c.	נִגַּשׁ	נִנָּגַשׁ	נִגְדִּישׁ	נִגְשֵׁשׁ	נָתֵן
IMPER. 2 m.	גַּשׁ	הִנָּגַשׁ	הִגְשׁ		תֵּן
2 f.	גַּשִׁי	הִנָּגַשִׁי	הִגְדִּישִׁי	wanting	תָּתֵלִי
Plur. 2 m.	גַּשׁוּ	הִנָּגַשׁוּ	הִגְדִּישׁוּ		תָּתְנוּ
2 f.	גַּשְׁנָהּ	הִנָּגַשְׁנָהּ	הִגְדִּישְׁנָהּ		(תָּתְנָהּ)
PART. Act.	נֹגֵשׁ		מִגְדִּישׁ		נֹתֵן
Pass.	נִגְשָׁשׁ	נִגַּשָׁשׁ		מִגְשֵׁשׁ	נִתְּנוֹן

XII. PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סוּבַב
3 f.	סָבְבָה	סָבָה	נָסְבָה	קוּבְבָה
2 m.	(סָבַבְתָּ)	סָבוֹתָ	נָסְבוֹתָ	סוּבַבְתָּ
2 f.	(סָבַבְתְּ)	סָבוֹת	נָסְבוֹת	סוּבַבְתְּ
1 c.	סָבַבְתִּי	סָבוֹתִי	נָסְבוֹתִי	סוּבַבְתִּי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	קוּבְבוּ
2 m.	(סָבַבְתֶּם)	סָבוּתֶם	נָסְבוּתֶם	קוּבְבְתֶם
2 f.	(סָבַבְתֶּן)	סָבוּתֶן	נָסְבוּתֶן	קוּבְבְתֶן
1 c.	סָבַבְנוּ	סָבוּנוּ	נָסְבוּנוּ	קוּבְבְנוּ
INFIN. Absol.	סָבֹוב	סָב	הִסָּב	סוּבַב
Constr.	סָבֵב	סָב	הִסָּב	סוּבַב
FUT. 3 m.	יָסֹב	יָסֵב	יָסֵב	יָסוּבַב
3 f.	תָּסֹב	תָּסֵב	תָּסֵב	תָּסוּבַב
2 m.	תָּסֹב	תָּסֵב	תָּסֵב	תָּסוּבַב
2 f.	תָּסֹבִי	תָּסֵבִי	תָּסֵבִי	תָּסוּבְבִי
1 c.	אָסֹב	אָסֵב	אָסֵב	אָסוּבַב
Plur. 3 m.	יָסֹבוּ	יָסֵבוּ	יָסֵבוּ	יָסוּבְבוּ
3 f.	תָּסֹבֶינָה	תָּסֵבֶנָה	תָּסֵבֶנָה	תָּסוּבְבֶנָה
2 m.	תָּסֹבוּ	תָּסֵבוּ	תָּסֵבוּ	תָּסוּבְבוּ
2 f.	תָּסֹבֶינָה	תָּסֵבֶנָה	תָּסֵבֶנָה	תָּסוּבְבֶנָה
1 c.	נָסֹב	נָסֵב	נָסֵב	נָסוּבַב
IMPER. 2 m.	סָב		הִסָּב	סוּבַב
2 f.	סָבִי		הִסָּבִי	סוּבְבִי
Plur. 2 m.	סָבוּ		הִסָּבוּ	סוּבְבוּ
2 f.	סָבֶינָה		הִסָּבֶנָה	סוּבְבֶנָה
PART. Act.	סָבֵב			מִסוּבַב
Pass.	סָבוּב		נָסֹב	

DOUBLED VERBS, § 57.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסָב	הִסְתוּבָב	סָבַסָּב
הִסָּבָה	הוּסָבָה	הִסְתוּבָּבָה	סָבַסָּבָה
הִסָּבוֹת		הִסְתוּבָּבֹת	סָבַסָּבֹת
הִסָּבוֹת		הִסְתוּבָּבֹת	סָבַסָּבֹת
הִסָּבוֹתִי		הִסְתוּבָּבֹתִי	סָבַסָּבֹתִי
הִסָּבוּ	הוּסָבוּ	הִסְתוּבָּבוּ	סָבַסָּבוּ
הִסָּבוּתָם		הִסְתוּבָּבֹתָם	סָבַסָּבֹתָם
הִסָּבוּתָן		הִסְתוּבָּבֹתָן	סָבַסָּבֹתָן
הִסָּבוּנוּ		הִסְתוּבָּבוּנוּ	סָבַסָּבוּנוּ
הִסָּב		הִסְתוּבָב	סָבַסָּב
הִסָּב		הִסְתוּבָב	סָבַסָּב
יִסָּב	יּוּסָב	יִסְתוּבָב	יִסָּבַסָּב
תִּסָּב	תּוּסָב	תִּסְתוּבָב	תִּסָּבַסָּב
תִּסָּב	תּוּסָב	תִּסְתוּבָב	תִּסָּבַסָּב
תִּסָּבִי	תּוּסָבִי	תִּסְתוּבָבִי	תִּסָּבַסָּבִי
אִסָּב	אּוּסָב	אִסְתוּבָב	אִסָּבַסָּב
יִסָּבוּ	יּוּסָבוּ	יִסְתוּבָבוּ	יִסָּבַסָּבוּ
תִּסָּבֶינָה		תִּסְתוּבָבֶינָה	תִּסָּבַסָּבֶינָה
תִּסָּבוּ	תּוּסָבוּ	תִּסְתוּבָבוּ	תִּסָּבַסָּבוּ
תִּסָּבֶינָה		תִּסְתוּבָבֶינָה	תִּסָּבַסָּבֶינָה
נִסָּב	נּוּסָב	נִסְתוּבָב	נִסָּבַסָּב
הִסָּב		הִסְתוּבָב	סָבַסָּב
הִסָּבִי	wanting	הִסְתוּבָבִי	סָבַסָּבִי
הִסָּבוּ		הִסְתוּבָבוּ	סָבַסָּבוּ
הִסָּבֶינָה		הִסְתוּבָבֶינָה	סָבַסָּבֶינָה
מִסָּב		מִסְתוּבָב	מִסָּבַסָּב
	מּוּסָב		

XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקֹם	קוּיַם	קוּיַם
3 f.	קָמָה	נָקֹמָה	קוּיַמָה	קוּיַמָה
2 m.	קָמַתְּ	נָקֹמֶזְתְּ	קוּיַמְתָּ	קוּיַמְתָּ
2 f.	קָמַתְּ	נָקֹמֶזְתְּ	קוּיַמְתְּ	קוּיַמְתְּ
1 c.	קָמַתִּי	נָקֹמֶזְתִּי	קוּיַמְתִּי	קוּיַמְתִּי
Plur. 3 c.	קָמוּ	נָקֹמוּ	קוּיַמוּ	קוּיַמוּ
2 m.	קָמַתֶּם	נָקֹמֶזְתֶּם	קוּיַמְתֶּם	קוּיַמְתֶּם
2 f.	קָמַתֶּן	נָקֹמֶזְתֶּן	קוּיַמְתֶּן	קוּיַמְתֶּן
1 c.	קָמַנִּי	נָקֹמֶזְנִי	קוּיַמְנִי	קוּיַמְנִי
INFIN. Absol.	קוּם	הִקּוּם		
Constr.	קוּם	הִקּוּם	קוּיַם	
FUT. 3 m.	יִקּוּם	יִקּוּם	יִקּוּיַם	יִקּוּיַם
3 f.	תִּקּוּם	תִּקּוּם	תִּקּוּיַם	תִּקּוּיַם
2 m.	תִּקּוּם	תִּקּוּם	תִּקּוּיַם	תִּקּוּיַם
2 f.	תִּקּוּמִי	תִּקּוּמִי	תִּקּוּיַמִּי	תִּקּוּיַמִּי
1 c.	אִקּוּם	אִקּוּם	אִקּוּיַם	אִקּוּיַם
Plur. 3 m.	יִקּוּמוּ	יִקּוּמוּ	יִקּוּיַמוּ	יִקּוּיַמוּ
3 f.	תִּקּוּיַמְנָה	תִּקּוּיַמְנָה	תִּקּוּיַמְנָה	תִּקּוּיַמְנָה
2 m.	תִּקּוּיַמוּ	תִּקּוּיַמוּ	תִּקּוּיַמוּ	תִּקּוּיַמוּ
2 f.	תִּקּוּיַמְנָה	תִּקּוּיַמְנָה	תִּקּוּיַמְנָה	תִּקּוּיַמְנָה
1 c.	נִקּוּם	נִקּוּם	נִקּוּיַם	נִקּוּיַם
IMPER. 2 m.	קוּם	הִקּוּם	קוּיַם	
2 f.	קוּיַמִּי	הִקּוּיַמִּי	קוּיַמִּי	wanting
Plur. 2 m.	קוּיַמוּ	הִקּוּיַמוּ	קוּיַמוּ	
2 f.	קוּיַמְנָה	הִקּוּיַמְנָה	קוּיַמְנָה	
PART. Act.	קָם		מִקּוּיַם	
Pass.	קָם	נִקּוּם		מִקּוּיַם

AND AYIN YODH VERBS, § 59.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.	
הִקִּים	הוֹקֵם	הִתְקוּמָם	רָב	
הִקְיִמָּה	הוֹקֵמָה	הִתְקוּמִיָּה	רָבָה	
הִקְיִמוּת	(הוֹקֵמֻת)	הִתְקוּמֻת	רָבַת	רִיבוּת
הִקְיִמוּת	(הוֹקֵמֻת)	הִתְקוּמֻת	רָבַת	
הִקְיִמוּתִי	(הוֹקֵמֹתִי)	הִתְקוּמֹתִי	רָבַתִּי	רִיבוּתִי
הִקְיִמוּ	הוֹקֵמוּ	הִתְקוּמוּ	רָבוּ	רִיבוּ
הִקְיִמוּתָם	(הוֹקֵמֻתָם)	הִתְקוּמֻתָם	רָבַתָם	
הִקְיִמוּתָן	(הוֹקֵמֻתָן)	הִתְקוּמֻתָן	רָבַתָן	
הִקְיִמוּנִי	(הוֹקֵמֻנִי)	הִתְקוּמֻנִי	רָבַנִי	
הִקֵּם		הִתְקוּמָם	רָוַב	רִיב
הִקִּים			רִיב	
יִקִּים	יֹוֵקֵם	יִתְקוּמָם	יִרְיב	
תִּקִּים	תוֹקֵם	תִּתְקוּמָם	תִּרְיב	
תִּקִּים	תוֹקֵם	תִּתְקוּמָם	תִּרְיב	
תִּקְיִמִי	תוֹקְמִי	תִּתְקוּמִמִי	תִּרְיָבִי	
אִקִּים	אוֹקֵם	אִתְקוּמָם	אִרְיב	
יִקְיִמוּ	יֹוֹקְמוּ	יִתְקוּמוּ	יִרְיבוּ	
תִּקְמֶנָה	(תוֹקְמֶנָה)	תִּתְקוּמֶנָה	תִּרְבֶּנָה	
תִּקְיִמוּ	תוֹקְמוּ	תִּתְקוּמוּ	תִּרְיבוּ	
תִּקְמֶנָה	(תוֹקְמֶנָה)	תִּתְקוּמֶנָה	תִּרְבֶּנָה	
נִקִּים	נוֹקֵם	נִתְקוּמָם	נִרְיב	
הִקֵּם		הִתְקוּמָם	רִיב	
הִקְיִמִי	wanting	הִתְקוּמִמִי	רִיבִי	
הִקְיִמוּ		הִתְקוּמוּ	רִיבוּ	
הִקְמֶנָה		הִתְקוּמֶנָה	(רִיבֶנָה)	
מִקִּים		מִתְקוּמָם	רָב	
	מִוִּקֵּם		רָוַב	

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִישַׁב	הוֹשִׁיב	הוֹשַׁב	יָבַשׁ
3 f.	יָשְׁבָה	נִישְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָבְשָׁה
2 m.	יָשַׁבְתָּ	נִישַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָבַשְׁתָּ
2 f.	יָשַׁבְתְּ	נִישַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָבַשְׁתְּ
1 c.	יָשַׁבְתִּי	נִישַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָבַשְׁתִּי
Plur. 3 c.	יָשְׁבוּ	נִישְׁבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָבְשׁוּ
2 m.	יָשַׁבְתֶּם	נִישַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	יָבַשְׁתֶּם
2 f.	יָשַׁבְתֶּן	נִישַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	יָבַשְׁתֶּן
1 c.	יָשַׁבְנוּ	נִישַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָבַשְׁנוּ
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
Constr.	שֹׁבֵת	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יָבֹשׁ
FUT. 3 m.	יֵשֵׁב	יִנְשֵׁב	יִוְשִׁיב	יִהְיֶה	יִיבֹשׁ
3 f.	תֵּשֵׁב	תִּנְשֵׁב	תִּוְשִׁיב	תִּהְיֶה	תִּיבֹשׁ
2 m.	תֵּשֵׁב	תִּנְשֵׁב	תִּוְשִׁיב	תִּהְיֶה	תִּיבֹשׁ
2 f.	תֵּשְׁבִי	תִּנְשְׁבִי	תִּוְשִׁיבִי	תִּהְיֶיךָ	תִּיבֹשִׁי
1 c.	אֵשֵׁב	אִנְשֵׁב	אִוְשִׁיב	אִהְיֶה	אִיבֹשׁ
Plur. 3 m.	יֵשְׁבוּ	יִנְשְׁבוּ	יִוְשִׁיבוּ	יִהְיֶה	יִיבֹשׁוּ
3 f.	תֵּשְׁבֶנָּה	תִּנְשְׁבֶנָּה	תִּוְשִׁיבֶנָּה	תִּהְיֶה	תִּיבֹשֶׁנָּה
2 m.	תֵּשְׁבוּ	תִּנְשְׁבוּ	תִּוְשִׁיבוּ	תִּהְיֶה	תִּיבֹשׁוּ
2 f.	תֵּשְׁבֶנָּה	תִּנְשְׁבֶנָּה	תִּוְשִׁיבֶנָּה	תִּהְיֶינָה	תִּיבֹשֶׁנָּה
1 c.	נֵשֵׁב	נִנְשֵׁב	נִוְשִׁיב	נִהְיֶה	נִיבֹשׁ
IMPER. 2 m.	שֵׁב	הוֹשֵׁב	הוֹשִׁיב		יָבֹשׁ
2 f.	שְׁבִי	הוֹשְׁבִי	הוֹשִׁיבִי	wanting	יָבֹשִׁי
Plur. 2 m.	שִׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָבֹשׁוּ
2 f.	שְׁבֶנָּה	הוֹשְׁבֶנָּה	הוֹשִׁיבֶנָּה		יָבֹשֶׁנָּה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יָבֹשׁ
Pass.	יָשׁוּב	נֹשֵׁב		מוֹשַׁב	יָבוֹשׁ

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	מָצַא	נִמְצָא	כִּצָּא	הִמְצִיא	הִתְמַצֵּא
3 f.	מָצְאָה	נִמְצְאָה	מִצְאָה	הִמְצִיָּה	הִתְמַצְּאָה
2 m.	מָצַאְתָּ	נִמְצַאְתָּ	מִצַּאְתָּ	הִמְצִיֵּאתָ	הִתְמַצֵּאתָ
2 f.	מָצַאְתְּ	נִמְצַאְתְּ	מִצַּאְתְּ	הִמְצִיֵּאתְ	הִתְמַצֵּאתְ
1 c.	מָצַאֲתִי	נִמְצַאֲתִי	מִצַּאֲתִי	הִמְצִיֵּאתִי	הִתְמַצֵּאתִי
Plur. 3 c.	מָצְאוּ	נִמְצְאוּ	מִצְאוּ	הִמְצִיאוּ	הִתְמַצְּאוּ
2 m.	מָצַאְתֶּם	נִמְצַאְתֶּם	מִצַּאְתֶּם	הִמְצִיֵּאתֶם	הִתְמַצֵּאתֶם
2 f.	מָצַאְתֶּן	נִמְצַאְתֶּן	מִצַּאְתֶּן	הִמְצִיֵּאתֶן	הִתְמַצֵּאתֶן
1 c.	מָצַאֲנוּ	נִמְצַאֲנוּ	מִצַּאֲנוּ	הִמְצִיֵּאנוּ	הִתְמַצֵּאנוּ
INFIN. Absol.	מִצֹּא	נִמְצֵא	מִצֵּא	הִמְצֵא	
Constr.	מִצֵּא	הִתְמַצֵּא	מִצֵּא	הִמְצִיֵּא	הִתְמַצְּא
FUT. 3 m.	יִמְצֵא	יִנְמָצֵא	יִמְצֵא	יִהְיֶה מִצֵּא	יִתְמַצֵּא
3 f.	תִּמְצֵא	תִּנְמָצֵא	תִּמְצֵא	תִּהְיֶה מִצֵּא	תִּתְמַצֵּא
2 m.	תִּמְצֵא	תִּנְמָצֵא	תִּמְצֵא	תִּהְיֶה מִצֵּא	תִּתְמַצֵּא
2 f.	תִּמְצְאִי	תִּנְמְצְאִי	תִּמְצְאִי	תִּהְיֶיךָ מִצֵּא	תִּתְמַצְּאִי
1 c.	אֶמְצֵא	אֶנְמָצֵא	אֶמְצֵא	אֶהְיֶה מִצֵּא	אֶתְמַצֵּא
Plur. 3 m.	יִמְצְאוּ	יִנְמָצְאוּ	יִמְצְאוּ	יִהְיֶה מִצֵּא	יִתְמַצְּאוּ
3 f.	תִּמְצְאוּנָה	תִּנְמָצְאוּנָה	תִּמְצְאוּנָה	תִּהְיֶינָה מִצֵּא	תִּתְמַצְּאוּנָה
2 m.	תִּמְצְאוּ	תִּנְמָצְאוּ	תִּמְצְאוּ	תִּהְיֶינָה מִצֵּא	תִּתְמַצְּאוּ
2 f.	תִּמְצְאוּנָה	תִּנְמָצְאוּנָה	תִּמְצְאוּנָה	תִּהְיֶינָה מִצֵּא	תִּתְמַצְּאוּנָה
1 c.	נִמְצֵא	נִנְמָצֵא	נִמְצֵא	נִהְיֶה מִצֵּא	נִתְמַצֵּא
IMPER. 2 m.	מִצֵּא	הִתְמַצֵּא	מִצֵּא	הִמְצֵא	הִתְמַצֵּא
2 f.	מִצְאִי	הִתְמַצְּאִי	מִצְאִי	הִמְצִיֵּא	הִתְמַצְּאִי
Plur. 2 m.	מִצְאוּ	הִתְמַצְּאוּ	מִצְאוּ	הִמְצִיֵּאוּ	הִתְמַצְּאוּ
2 f.	מִצְאֵנָה	הִתְמַצְּאֵנָה	מִצְאֵנָה	הִמְצִיֵּאנָה	הִתְמַצְּאֵנָה
PART. Act.	מִצֵּא		מִמְצֵא	מִמְצִיֵּא	מִתְמַצֵּא
Pass.	מִצְוֵא	נִמְצֵא			

XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בִּלָּה
3 f.	בִּלְתָּה	נִבְלְתָה	בִּלְתָּה
2 m.	בָּלִיתָ	נִבְלִיתָ	בִּלִּיתָ
2 f.	בָּלִיתְּ	נִבְלִיתְּ	בִּלִּיתְּ
1 c.	בָּלִיתִי	נִבְלִיתִי	בִּלִּיתִי
Plur. 3 c.	בָּלוּ	נִבְלוּ	בִּלוּ
2 m.	בִּלְיָתָם	נִבְלְיָתָם	בִּלְיָתָם
2 f.	בִּלְיָתְךָ	נִבְלְיָתְךָ	בִּלְיָתְךָ
1 c.	בִּלְיָנוּ	נִבְלְיָנוּ	בִּלְיָנוּ
INFIN. Absol.	בָּלָה	נִבְלָה	בִּלָּה
Constr.	בָּלוֹת	נִבְלָוֹת	בִּלָּוֹת
FUT. 3 m.	יִבְלֶה	יִנְבְּלֶה	יִבְלֶה
3 f.	תִּבְלֶהָ	תִּנְבְּלֶהָ	תִּבְלֶהָ
2 m.	תִּבְלֶהָ	תִּנְבְּלֶהָ	תִּבְלֶהָ
2 f.	תִּבְלֶי	תִּנְבְּלֶי	תִּבְלֶי
1 c.	אִבְלֶהָ	אִנְבְּלֶהָ	אִבְלֶהָ
Plur. 3 m.	יִבְלוּ	יִנְבְּלוּ	יִבְלוּ
3 f.	תִּבְלִינָה	תִּנְבְּלִינָה	תִּבְלִינָה
2 m.	תִּבְלוּ	תִּנְבְּלוּ	תִּבְלוּ
2 f.	תִּבְלִינָה	תִּנְבְּלִינָה	תִּבְלִינָה
1 c.	נִבְלֶהָ	נִנְבְּלֶהָ	נִבְלֶהָ
IMPER. 2 m.	בָּלֵה	הִנְבֵּלֵה	בִּלֵּה
2 f.	בִּלִּי	הִנְבִּלִּי	בִּלִּי
Plur. 2 m.	בָּלוּ	הִנְבֵּלוּ	בִּלוּ
2 f.	בִּלְיָנָה	הִנְבִּלְיָנָה	בִּלְיָנָה
PART. Act.	בָּלָה		בִּמְבִּלָּה
Pass.	בָּלוּי	נִבְלָה	

[illegible]

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

SING. Abs.	אֲדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדָנִים	Const.	אֲדָנִי
	זִכְרוֹן memorial		זִכְרוֹן		זִכְרֹנִים		זִכְרֹנִי
	מְלִיץ interpreter		מְלִיץ		מְלִיצִים		מְלִיצִי
Masc.	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִּים	Fem.	גְּדוּלוֹת
	קָטוּל Kal. pass. part.		קָטוּלָה		קָטוּלִים		קָטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצִי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כְּבֵד	PL. Abs.	כְּבִדִּים	Const.	כְּבִדִּי
Masc.	יָבֵשׁ dry	Fem.	יְבֻשָּׁה	Masc.	יְבֻשִּׁים	Fem.	יְבֻשּׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטִי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קִטְלָה	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְטֹל Piel part.		מִקְטֹלָה or מִקְטִלָּה		מִקְטֹלִים		מִקְטֹלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּג fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגִי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשִׁי
	דָּבָר word		דָּבָר		דְּבָרִים		דְּבָרִי
	עָנָן cloud		עָנָן		עֲנָנִים		עֲנָנִי
	לֵבָב heart		לֵבָב		לְבָבִים		לְבָבִי
Masc.	חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטַל Niph. part.		נִקְטַלָּה or נִקְטְלָה		נִקְטָלִים		נִקְטָלוֹת

iv. With final ה.

SING. Abs.	מֵרָאָה	appearance	Const.	מֵרָאָה	PL. Abs.	מֵרָאִים	Const.	מֵרָאִי
	קָנָה	reed		קָנָה		קָנִים		קָנִי
Masc.	יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת

v. Segholates.

SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL. Abs.	מַלְכִּים	Const.	מַלְכֵי
	סֹתֵר	covert		סֹתֵר		סֹתָרִים		סֹתָרֵי
	עֲצָם	strength		עֲצָם		עֲצָמִים		עֲצָמֵי
	בַּעַל	lord		בַּעַל		בָּעָלִים		בָּעָלֵי
	מָוֶת	death		מָוֶת		מֹוֹתִים		מֹוֹתֵי
	עֵינַי	eye		עֵינַי	DUAL.	עֵינָיִם		עֵינָי
	רַגְלַי	foot		רַגְלַי		רַגְלָיִם		רַגְלָי
	אָזְנוֹ	ear		אָזְנוֹ		אָזְנוֹתַי		אָזְנוֹתֵי

II. Nouns which double their final consonant.

SING. Abs.	בָּמֶלֶךְ	camel	Const.	בָּמֶלֶךְ	PL. Abs.	בָּמֶלֶכִּים	Const.	בָּמֶלֶכֵי
	בָּר	garden		בָּר		בָּרִים		בָּרֵי
	חֹק	statute		חֹק		חֹקִים		חֹקֵי
	שֵׁן	tooth		שֵׁן	DUAL.	שֵׁנַיִם		שֵׁנֵי
Masc.	קָטָן	small	Fem.	קָטָנָה	PL. Masc.	קָטָנִים	Fem.	קָטָנוֹת
	עֲמֻקָּה	deep		עֲמֻקָּה		עֲמֻקִּים		עֲמֻקּוֹת
Abs.	עֲבָרִי	Hebrew	Const.	עֲבָרִי	PL. Abs.	עֲבָרִים or עֲבָרִיִּים	Const.	עֲבָרֵי
Masc.	טָרִי	fresh	Fem.	טָרִינָה	Masc.	טָרִיִּים	Fem.	טָרִינוֹת

III. Other nouns suffer no change.

SING. Abs.	מִלְבוּשׁ	garment	Const.	מִלְבוּשׁ	PL. Abs.	מִלְבוּשִׁים	Const.	מִלְבוּשֵׁי
Masc.	טוֹב	good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטִיל	Hiph. part.		מִקְטִילָה or מִקְטִילַת		מִקְטִילִים		מִקְטִילוֹת

XVII. DECLENSION OF NOUNS, §§ 44--47

Nouns with the feminine ending ה.

i. With Kamets or Tsere in the penult.

SING. Abs.	דָּגָה	fish	Const.	דָּגָה	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
	נִקְמָה	vengeance		נִקְמָה		נִקְמוֹת		נִקְמוֹת
	עֲצָה	counsel		עֲצָה		עֲצוֹת		עֲצוֹת
	שִׁפָּה	lip		שִׁפָּה	DUAL.	שִׁפְתָיִם		שִׁפְתָי

ii. From Segholates.

SING. Abs.	מַלְכָּה	queen	Const.	מַלְכָּה	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
	סִתְרָה	covert		סִתְרָה		סִתְרוֹת		סִתְרוֹת
	עֲצָמָה	strength		עֲצָמָה		עֲצָמוֹת		עֲצָמוֹת

iii. All others.

SING. Abs.	גֶּנֶז	garden	Const.	גֶּנֶז	PL. Abs.	גִּנּוֹת	Const.	גִּנּוֹת
	יְשׁוּעָה	salvation		יְשׁוּעָה		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING. Abs.	מִשְׁמֶרֶת	observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמְרוֹת	Const.	מִשְׁמְרוֹת
	יוֹנָקָה	sucker		יוֹנָקָה		יוֹנָקוֹת		יוֹנָקוֹת
	גִּלְגָּלֶת	skull		גִּלְגָּלֶת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עִבְרִית	Hebrew-woman		עִבְרִית		עִבְרִיּוֹת		עִבְרִיּוֹת
	מַלְכוּת	kingdom		מַלְכוּת		מַלְכוּת		מַלְכוּת

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	לֵבָב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מַלְכָּה		יָד
<i>Sing.</i> 1 c. my	"	לֵבָבִי	"	מֶלְכִי	"	מַלְכָּתִי	"	יָדִי
2 m. thy	"	לֵבָבְךָ	"	מֶלְכְּךָ	"	מַלְכָּתְךָ	"	יָדְךָ
2 f. thy	"	לֵבָבְךָ	"	מֶלְכְּךָ	"	מַלְכָּתְךָ	"	יָדְךָ
3 m. his	"	לֵבָבוֹ	"	מֶלְכוֹ	"	מַלְכָּתוֹ	"	יָדוֹ
3 f. her	"	לֵבָבָהּ	"	מֶלְכָּהּ	"	מַלְכָּתָהּ	"	יָדָהּ
<i>Plur.</i> 1 c. our	"	לֵבָבֵנוּ	"	מֶלְכֵנוּ	"	מַלְכָּתֵנוּ	"	יָדֵנוּ
2 m. your	"	לֵבָבְכֶם	"	מֶלְכֵכֶם	"	מַלְכָּתֵכֶם	"	יָדֵכֶם
2 f. your	"	לֵבָבְכֶן	"	מֶלְכֵכֶן	"	מַלְכָּתֵכֶן	"	יָדֵכֶן
3 m. their	"	לֵבָבָם	"	מֶלְכָּם	"	מַלְכָּתָם	"	יָדָם
3 f. their	"	לֵבָבָן	"	מֶלְכָן	"	מַלְכָּתָן	"	יָדָן

PLURAL.

DUAL.

	hearts	לֵבָבִים	kings	מֶלְכִים	queens	מַלְכוֹת	hands	יָדִים
<i>Const.</i>		לֵבָבִי		מֶלְכִי		מַלְכוֹת		יָדִי
<i>Sing.</i> 1 c. my	"	לֵבָבִי	"	מֶלְכִי	"	מַלְכוֹתִי	"	יָדִי
2 m. thy	"	לֵבָבֶיךָ	"	מֶלְכֶיךָ	"	מַלְכוֹתֶיךָ	"	יָדֶיךָ
2 f. thy	"	לֵבָבֶיךָ	"	מֶלְכֶיךָ	"	מַלְכוֹתֶיךָ	"	יָדֶיךָ
3 m. his	"	לֵבָבָיו	"	מֶלְכָיו	"	מַלְכוֹתָיו	"	יָדָיו
3 f. her	"	לֵבָבֶיהָ	"	מֶלְכֶיהָ	"	מַלְכוֹתֶיהָ	"	יָדֶיהָ
<i>Plur.</i> 1 c. our	"	לֵבָבֵינוּ	"	מֶלְכֵינוּ	"	מַלְכוֹתֵינוּ	"	יָדֵינוּ
2 m. your	"	לֵבָבֵיכֶם	"	מֶלְכֵיכֶם	"	מַלְכוֹתֵיכֶם	"	יָדֵיכֶם
2 f. your	"	לֵבָבֵיכֶן	"	מֶלְכֵיכֶן	"	מַלְכוֹתֵיכֶן	"	יָדֵיכֶן
3 m. their	"	לֵבָבֵיהֶם	"	מֶלְכֵיהֶם	"	מַלְכוֹתֵיהֶם	"	יָדֵיהֶם
3 f. their	"	לֵבָבֵיהֶן	"	מֶלְכֵיהֶן	"	מַלְכוֹתֵיהֶן	"	יָדֵיהֶן

CARDINALS.

MASCULINE.

FEMININE

Absol.

Constr.

Absol.

Constr.

One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִישָׁת	חֲמִישׁ	חֲמִישׁ
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַ	תִּשְׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר
Eleven	{ עֶשְׂרֵי	אֶחָד	עֶשְׂרֵה	אֶחָת
	{ עֶשְׂרֵי	עֶשְׂתֵּי	עֶשְׂרֵה	עֶשְׂתֵּי
Twelve	{ עֶשְׂרֵי	שְׁנַיִם	עֶשְׂרֵה	שְׁתַּיִם
	{ עֶשְׂרֵי	שְׁנֵי	עֶשְׂרֵה	שְׁתֵּי
Thirteen	עֶשְׂרֵי	שְׁלֹשָׁה	עֶשְׂרֵה	שְׁלֹשׁ
Fourteen	עֶשְׂרֵי	אַרְבָּעָה	עֶשְׂרֵה	אַרְבַּע
Fifteen	עֶשְׂרֵי	חֲמִישָׁה	עֶשְׂרֵה	חֲמִישׁ
Sixteen	עֶשְׂרֵי	שֵׁשׁ	עֶשְׂרֵה	שֵׁשׁ
Seventeen	עֶשְׂרֵי	שִׁבְעָה	עֶשְׂרֵה	שִׁבַּע
Eighteen	עֶשְׂרֵי	שְׁמֹנֶה	עֶשְׂרֵה	שְׁמוֹנֶה
Nineteen	עֶשְׂרֵי	תִּשְׁעָה	עֶשְׂרֵה	תִּשְׁעַ
Twenty	עֶשְׂרִים	שִׁשִּׁים	One hundred	מֵאָה
Thirty	שְׁלֹשִׁים	שִׁבְעִים	Two hundred	מֵאָתַיִם
Forty	אַרְבָּעִים	שְׁמוֹנִים	One thousand	אַלְפָּה
Fifty	חֲמִשִּׁים	תִּשְׁעִים	Ten thousand	רְבֹּוא

ORDINALS.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שִׁשִּׁי	Ninth	תִּשְׁעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֲשִׂירִי
Fourth	רְבִיעִי				

XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	• |	,	}	,( „ s)	, ,	, () () ^q	}	
	• 	,						
			•	„ ()	2	„ () () ^q		
SECONDARY SECTIONS.			•	„ „	• ()	• () () ^q	}	() ^q () „
			•					
					•	„ () „ ()		
	• • •						„	}
UNUSUAL SECTIONS.					• |		„ „	
								„ „ „ „ „

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnabh occupying the upper horizontal line of the table, if T'bhír is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.

LESSONS IN READING HEBREW

1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בֵּית וּבִשְׂדֵה : מִים עַד יָם : מֵאָדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :
שֶׁן וְלֹא אֹר : לֶחֶם מִן־הַשָּׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :
מֵעָרַב עַד בֶּקֶר : לֶחֶם וּבָשָׂר בֶּבֶקֶר וְלֶחֶם וּבָשָׂר בְּעָרַב : מִבֶּקֶר
לְעָרַב : שֶׁמֶשׁ לְאֹר בַּיּוֹם יָרֵחַ וְכּוֹכָבִים לְאֹר בַּלַּיְלָה :

2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, יְהוָה אַתָּה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, יְהוָה הוּא אַתָּה *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *the earth (belongs) to Jehovah, is Jehovah's*, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינָךְ *between me and thee*.

אָנִי יְהוָה : אָנִי אֲנִי הוּא וְאִין אֱלֹהִים עִמָּדִי : חִי אֲנֹכִי לְעֹלָם :
הָאֱלֹהִים אֲנִי : אִין כְּמוֹהַ אֱלֹהִים בְּשָׂמַיִם וּבָאָרֶץ : הָאֱלֹהִים
בְּשָׂמַיִם וְאַתָּה עַל־הָאָרֶץ : הֲלֹא אַתָּה הוּא אֱלֹהִים בְּשָׂמַיִם : הַעוֹד
לָכֶם אָח : וְעַתָּה לִי חֵם : לִי הַכֶּסֶף וְלִי הַזָּהָב : הַתַּחַת אֱלֹהִים
אֲנֹכִי : פִּינִי וּבִין יִשְׂרָאֵל אוֹת הוּא לְעֹלָם :

3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. הַיּוֹם הַזֶּה *this day*, הַיּוֹם הַהוּא *that day*. When it is used as a predicate, the demonstrative stands first and is without the article זֶה הַיּוֹם *this is the day*, § 71. 1.

הוא וְכָל־אֲשֶׁר־לוֹ : כָּל־אֲשֶׁר בַּבַּיִת : הַמָּקוֹם הַהוּא : עַד הַיּוֹם הַזֶּה :
לְאֶרֶץ הַזֹּאת וְלַבַּיִת הַזֶּה : זֹאת הָאָרֶץ אֲשֶׁר לָכֶם : זֹאת אוֹת בְּיָדִי
וּבִיד כָּל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ : אִין כָּמֹנִי בְּכָל־הָאָרֶץ : מִי יַחֲזֶה : מִי
לִי בַשָּׂמַיִם : מִי אֶתָּה : מִי אֵלֶּה : מִי כְמוֹתִי : מִה־חַמָּה אֵלֶּה : לְמִי
אֶתָּה וְאִי מִזֶּה אֶתָּה : הַמָּקוֹם אֲשֶׁר אֶתָּה בּוֹ קָדַשׁ הֵיאָ : מִתְּהָאָרֶץ
אֲשֶׁר הִיא בָּהּ : אֲשֶׁר בַּשָּׂמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּשָּׂמַיִם
מִתַּחַת לְאֶרֶץ : לָהּ אֲנִי וְכָל־אֲשֶׁר־לִי :

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements ; thus קָטַלְתָּ *ye (m.) killed* is composed of קָטַל the ground form of the Kal pret. and תָּ shortened from the 2 m. pl. pron. אַתָּה .

Analyze and translate:—

קטליתם, קטל'ה, קטל'ו, קטל'ת, קטל, קטול, קטלנו, קטלתו, קטל, קטלתו, קטלתו.

קטל , קטלתו , קטלתו .

יִהְיֶה גְדֻלָּתָּ מְאֹד הוֹד וְהָדָר לְבִשְׁתְּךָ : אֶת־הַדָּלִת סִגְרוּ : ¹ הַבָּקָה
בָּהּ : בָּהֶם דָּבַק : דָּבְקוּ בָּךְ : לֹא־שָׁמְרָנוּ אֶת־הַמִּצְוָה : נָתַן לֹו כֶסֶף
וְכֵלִים לְשֹׁמֵר : לֹא־מִשְׁלָתָ בָּם : שִׁבְתָּהּ הָאָרֶץ שִׁבַּת לַיהוָה : שְׁכַנְתָּ
בַּשָּׂדֶה : סִגְרֹת הַדָּלִת וַיִּצְקֶתָ עַל כָּל־הַכֵּלִים הָאֵלֶּה : שְׁמַרְתֶּם אֶת־
הַיּוֹם הַזֶּה : שָׁמַר אֶת־כָּל־הַמִּצְוָה : צִדְקָ לְבִשְׁתִּי : שְׁמַרְתֶּם אֶת־הַשִּׁבַּת
כִּי קֹדֶשׁ הִיא לָכֶם :

² מַשֵּׁל is also followed by בִּי, where our idiom requires *to rule over*.

לֹא נִבְדְּלוּ : נִכְבְּשָׁה הָאָרֶץ לַפְּנִיכֶם : קִבְּצָתִי אֶתְכֶם וְנִקְדַּשְׁתִּי בְּכֶם
וַיִּדְעֻתָם כִּי־אֲנִי יְהוָה : סֹגֵר כָּל־בָּיִת : אֶת־אֱלֹעָזָר קִדְּשׁוּ לְשֵׁמוֹ אֶת־

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence *את אשר* means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוסף חי וחיא מישל בכל-הארץ: ביום ההוא תשבת: מערב עד-ערב
תשבת: יום קלילה לא ישתו: ועתה יהנה שמר את אשר דברת:
תשמר את-כל-המצוה הזאת: יהנה שכן בציון: יהנה השכן בציון:
שכן בארץ: שכנו בסלע: השער הזה סגור: ובעת ההיא פלשתים
משלים בישראל: לא-אמשל אני בכם יהנה ומשל בכם: תלבשי שני:
כן תלבשנה הבתולות:

in my business Heb. Lexicon.

8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נקטל, הקטל, הקטלנה, הקטלו, הקטלי, תקטל (2), אקטל,
יקטל, תקטלו, יקטלו, תקטלי, נקטל, תקטלנה (2).

קטל, מקטל, קטלנה, תקטלי, אקטל, נקטל, יקטלו, תקטלנה,
תקטל (2), יקטל, מקטל, קטלו, קטלי, תקטלו.

REMARK 10. The infinitive with or without the preposition ל may be the subject of a sentence, as *לא לה להקטיר* *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus *הוא אשר* *he is the one who* or *that is the thing which*.

(1) הפדלו מן העדה הזאת: השער לא-יוסף עד-הערב: הסגר בבית:
(2) ויריחו מסגרת: הוא אשר-דבר יהנה בכם אקדש ועל-פני כל-העם
(3) אקבד: ידעי הגוים כי אני יהנה מקדש את-ישראל: לא-לה להקטיר
(4) ליהנה כי לפניהם המקדשים להקטיר: השמר לה פו-תדבר עם-יעקב

See 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

מטוב עד-רע : השמרו לכם פן-תשכחו את-הברית אשר כרת יהוה
עמכם : אמרתי כבוד אכבד אתה והנה מנע אתה יהוה מכבוד :

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC.

§ 38.

Analyze and translate:—

תתקטלו, נקטיל, אקטל, תקטלי, תקטיל (2), יתקטל, תתקטלנה (2),
יקטלו, הקטלנה, הקטילי, התקטלו, התקטל, מקטל, מקטיל,
מתקטל.

אני ממטיר לכם לחם מן-השמים : הבהנים אלביש וישע : וגם
הבהנים יתקדשו : עתה התקדשו וקדשו את-הבית הזה : ועתה
השכילי : לא-תכרית חסד מעם הבית הזה עד עולם : כה אמר
יהוה אנכי משבית מן-המקום הזה ששון ושמחה : ומליכו אתו על-
כל-ישראל : לא תקריבו אלה ליהוה : המשחית אתה את כל-
השארית : משחתים אנחנו את-המקום הזה כרגילה הצעקה לפני
יהוה :

9 b. THE ENTIRE PARADIGM OF קטל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קטלתן (3), תקטלי (5), קטלנה (2), נקטלתם, הקטלו (2),
הקטלת (4), יקטיל, התקטלנו, התקטלנה, התקטלת (2), קטול (2),
הקטלה, אקטיל, הקטלתם (2), הקטל (8), יתקטל, התקטל (4),
יקטילו, הקטילה, הקטלי, תקטלנה (12), קטלנו (3), תקטל (10),
מקטל (3), הקטילו (2), התקטלה, נקטיל, תתקטל (2),
תתקטלו, מקטיל, הקטיל (2), נקטלה, קטלו (5), אקטל (5),
אתקטל, תקטילי, נקטלת (2), תקטלו (5), נתקטל, מתקטל, תקטילו,
התקטלתם, הקטלנה (2), נקטלו, קטלתי (3), יקטל (5), נקטל (7),
תתקטלנה (2), התקטלו (2), הקטלנו (2), נקטלתי, קטלי (2),
נקטלתן, קטלת (6), יקטלו (5), הקטילי, הקטלתן (2),

יתקטלו, קטל (11), קטלה (3), נקטלנו, הקטלתי (2), קטלתם (3),
התקטלתי, התקטלי, תקטיל (2), התקטלתן, התקטלי.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79. *See infra p. 144*

13. לא is the simple negative; אל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לא תסֹגֵר *thou shalt not deliver*, אל תסֹגֵר *deliver not*. *See infra p. 144*

וַיִּגְעַה הַיָּד וַתִּדְבֹק הַיָּד אֶל־הַחֹרֶב: וַיְהִי־זֶה צֶחֶן בָּרָד וַיִּמָּטֵר יְהוָה
בָּרָד עַל־הָאָרֶץ: וּמִרְדֵּכִי יָדַע אֶת־הַכֹּל וַיִּקְרַע מִרְדֵּכִי אֶת־הַבְּגָדִים
אֲשֶׁר לוֹ וַיִּלְבֹּשׁ שֵׁק, וְאַפֵּר וַיִּזְעַק זַעֲקָה וַתִּשְׁלַח הַמַּלְאָכָה בָּנָה
לְהַלְבִּישׁ אֶת־מִרְדֵּכִי וְלֹא קָבַל: וַיְבָרִית׃ יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וַיִּרְשָׁתָּ
אֹתָם וַיֵּשְׁבֶה בָּאָרֶץ: אֶת־אַחֲרֹן תִּקְרִיב אֶל־הַמִּשְׁכָּן וַרְחֹצֶתָ אֹתוֹ בַּמַּיִם
וְלִקַּחְתָּ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אַחֲרֹן אֶת־הַכֹּהֵנֶת וְלִקַּחְתָּ אֶת־הַשֶּׁמֶן
וַיִּצְקֶתָ עַל הָרֹאשׁ וּמִשַּׁחְתָּ אֹתוֹ: אֶל־תִּשְׁכֵּן עִמָּה רַע: קָרֵב עַד־הַנֶּזֶר
וְאַדְבָּרָה: שְׁמֶרְהֶזֶאת לְעוֹלָם: *See Exodus XL: 12 + 13*

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and the separate equivalents stated; thus קָטַל *he killed him* is composed of קָטַל 3 masc. sing. pret. and י for הָ suffix of 3 masc. sing. with vowel of union

(.), and is equivalent to *קָטַל אֶתָּהּ*; *she killed her* is for *קָטַלְתָּהּ*, which is composed of *קָטַלְתָּ* 3 fem. sing. pret., whose termination becomes *ת* before suffixes, and *הָ* suffix of 3 fem. sing., and is equivalent to *קָטַלְתָּהּ אֶתָּהּ*.

Analyze and translate:—

קָטַלְתָּ, קָטַלְתָּנִי, קָטַלְתָּם, קָטַלְתָּן, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

קָטַלְתָּהּ, קָטַלְתָּם, קָטַלְתָּהּ, קָטַלְתָּנִי, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus *הִקְטִילָהּ* means either *he caused him to kill* or *he caused to kill him*; *הִלְבַּשְׁתָּם כְּתָנִית* *thou hast caused them to put on tunics*, but *הִלְבַּשְׁתָּם אֶת-אֶלְעָזָר* *thou hast caused E'leazar to put them on*.

Analyze and translate:—

הקטילני, הקטילתיה, הקטילוך, הקטלתיו (2), הקטילתו, הקטילוהו, הקטילוה, הקטילתה, הקטלתיה (2), הקטלתו, קטלנו, קטלתון, קטלנום, קטלתכם, קטלתם, קטלתיו, קטלום, קטלתים (2).

גדלתו, גדלוהו, פבדוני, פבדוה, פבדתי, פבדתי, סגדני, שפלתים, שפלתה, קדשתם, קדשתו, קדשוהו, הקדשתיה, הסגירו, הכרתיה, הכרתיו (2), השפלתם, השפתי.

אין לה אב ואם ולקחה מרדכי¹ לו לבת: ויספר להם חמן את כל-²אשר גדלו המלך: הנה אנכי עמך ושמרתיה ככל אשר דברתי לך: שפתי רעב וחייה ושכלך: הבגדים ולבש ורחץ במים ולבשם ולקח מן הדם ונתן על-המזבח וקדשו: הלבישני הבגדים: הלבישתי הכתנת: המלחמה הדביקתה: אתה הבדלתם לך³ כאשר דברת אדני ייחזה⁴:

¹ To himself, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

² Used adverbially, how.

³ See § 29. 3. also my

⁴ § See 23. 3.

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical, follow the analogy of יקטל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. יִשְׁלַחְנִי not יִשְׁלַחְנִי from יִשְׁלַח, and יִשְׁלַחְנִי from יִשְׁלַח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

וְאֶכְבְּדוּהוּ: וַיִּשְׁכַּם בַּבֶּקֶר וַיִּשְׁלַח: אָמַר אֶל־תַּשְׁחִיתוּהוּ כִּי בִרְכָה בּוֹ:
 רַחוּם יִהְיֶה לֹא יִשְׁחִיתָהּ וְלֹא יִשְׁכַּח אֶת־חֲבֵרִית אֲשֶׁר נִשְׁבַּע לָכֶם:
 מִה־אָנוּשׁ כִּי תִזְכְּלוּ וְכָבוֹד וְהָדָר תַּעֲטֶהוּ וְתִמְשִׁילֶהוּ בְּכָל־הָאָרֶץ:
 לָקַח אֹתוֹ וַיִּמְלִיכֶהוּ עַל־יִשְׂרָאֵל: וְאַרְחֻצֶּה בַּמִּים וְאַלְבִּישֶׁה: וְלִבְשֶׁהוּ
 בְּקָדִים:

c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י, expressing the subject of the verb קָטַלְי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְהָ *thy killing* or *to kill thee*, הִקְטִילְהָ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְהָ,
 קָטַלְנִי (2), קָטַלְנָו, קָטַלְהָ, קָטַלְו, קָטַלְהָ, קָטַלְכֶן, קָטַלְהוּ, קָטַלְיָנִי.
¹ קָטַלְי (2), קָטַלְהָ, קָטַלְוִנִי, קָטַלְכֶם, קָטַלְם, קָטַלְם, קָטַלְוִם,
 קָטַלְנִי (2), קָטַלְהָ, קָטַלְוִהָ, הִקְטִילְנִי (2), הִקְטִילְכֶם, הִקְטִילְוִהוּ
 הִקְטִילְי, ²הִקְטִילְי, הִקְטִילְוֹ, הִקְטִילְוּ.

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְהָ, אָמַרְם, שְׁלַחְנִי, שְׁלַחְי, שְׁלַחְי, שְׁלַחְי (2),
 שְׁלַחְנִי (2), שְׁלַחְנִי, שְׁלַחְנִי (2), שְׁלַחְהָ, שְׁלַחְם, שְׁלַחוּ, שְׁמַרְנִי (2),
 שְׁמַרְם, שְׁמַרְם, שְׁמַרְהָ, שְׁמַרְהָ, שְׁמַרוּ.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

בם וְנִקְדָּשְׁתִּי *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹדִי : וַיִּשְׁמַע יְהוָה ¹בְּדַבְרָכֶם לִי : עָתָה
 כִּבְדֹּנִי נָא לְגַד יִשְׂרָאֵל : אֵתָה דְּבַרְתָּ אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ :
 מִשְׁחֹו אַתֶּם : מִשְׁחֹו כִּי־זֶה הוּא : קִבְּצֵנוּ מִן־הַגּוֹיִם : בְּקִבְצִי אֶת־
 יִשְׂרָאֵל מִן־הַגּוֹיִם ²וְנִקְדָּשְׁתִּי בָם וְיָדַעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה ¹בְּהַקְדָּשִׁי
 בָּכֶם : וַיִּמָּשַׁח אֹתוֹ לְקַדְּשׁוֹ : וַיַּבְדֵּל אֶהֱרֹן לְהַקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי
 יְהוָה :

¹ The initial aspirate has Daghesh-lene as though the preceding word were
 אֲדֹנִי § 23. 3.

² The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6,
 but for the following monosyllable, § 18.

13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *אֶבֶן גְּדוֹלָה a great stone, הָאֶבֶן הַגְּדוֹלָה the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֹת הַגְּדֹלוֹת these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *גְּדוֹלָה הָאֶבֶן or גְּדוֹלָה הָאֶבֶן the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition *מִן* § 72. 1, *אֲחוֹתְךָ הַקְטָנָה מִמֶּנִּי thy sister young from thee, i. e. younger than thou; אֲנִי־ל מִמֶּנִּי I will be greater than thou.*

שָׁמַיִם הַדְּשִׁים ¹וְאֶרֶץ הַדְּשָׁה : גּוֹיִם רַבִּים וּמַלְכִּים גְּדוֹלִים : וְהִנֵּה
 בָּאָר בַּשָּׂדֶה וְהָאֶבֶן גְּדוֹלָה עַל־הַבָּאָר : שְׁלָמָה הַדְּשָׁה : הַתְּאֲנִים הַטְּבוֹת

טְבוֹת מְאֹד וְהִרְעוֹת רָעוֹת מְאֹד : אֱלֹהֵי הַמְּלָכִים אֲשֶׁר מְלָכָיו בְּאֶדוֹם
 לִפְנֵי מֶלֶךְ-מֶלֶךְ לְיִשְׂרָאֵל : אֵת כָּל-הַמְּלָכִים הָאֵלֹהִים לְבָד : ² עַל-מָה דָּבַר
 יְהוָה ³ עָלֵינוּ אֵת כָּל-הִרְעָה הַגְּדוֹלָה הַזֹּאת : וַיְהוֶה הַשְּׁלִיף עֲלֵיהֶם
 אֲבָנִים גְּדֹלוֹת מִן-הַשָּׁמַיִם : הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה נָתַן לָהּ : עִיר
 גְּדוֹלָה גְּבֻעוֹן וְהִיא גְּדוֹלָה מִן-הָעִיר :

¹ Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. a.

² Upon what ground, i. e. for what reason, why.

³ Upon us or against us.

14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מְקוֹם *a place*, but מְקוֹם הָאָרוֹן *the place of the ark*; יְהוָה אָרוֹן *the ark* (not *an ark*) of *Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, אִישׁ אֱלֹהִים *a man of God*, הָאִישׁ הָאֱלֹהִים *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

כָּנְפֵי הַכְּרוּבִים : אָרוֹן אֱלֹהֵי יִשְׂרָאֵל : אָרוֹן בְּרִית יְהוָה : כָּל כְּלֵי בֵית
 הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטָנִים : כּוֹכְבֵי הַשָּׁמַיִם : הֵן לַיהוָה הַשָּׁמַיִם וְשָׁמַי
 הַשָּׁמַיִם הָאָרֶץ וְכָל-אֲשֶׁר-בָּהּ : הַקֵּל קַל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֲשׂוֹ : תַּכְבְּדֵנִי
 חַיַּת הַשָּׂדֶה : אַתָּה הַמַּלְכֵתִנִי עַל-עַם רַב כַּעֲפַר הָאָרֶץ : וַיִּגְדֵּל הַמֶּלֶךְ
 מִכָּל מְלָכֵי הָאָרֶץ : יָשַׁב דָּוִד בְּשֹׁדֵה פְּלִשְׁתִּים : וַיִּשְׁכַּח אֶת-יְהוָה וַיִּמְכַּר

אתם בֵּינִי מֶלֶךְ אֲדוֹם : הֲלֹא טוֹב אֲבָנָה וּפְרָפֶר נְהָרוֹת דְּמִשְׁק מְכַל¹ מִיָּמִי
יִשְׂרָאֵל הֲלֹא-אַרְחֵץ בָּהֶם וְטָהַרְתִּי :

¹ 23. 1. אֲמֵנָה קָרִי

¹ The construct of מִיָּמִי, a reduplication of the more usual form מִי.

15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֵר *after*, אֶל- *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֲרֵי not אַחֵרִי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת-מִצּוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ¹ תִּשְׁמְעוּ וְבוֹ² תִּדְבָּקוּן : אֵתָה אֶת-בְּרִיתִי
תִּשְׁמֹר אֵתָה וְזִרְעָה אַחֲרֶיהָ : אֲבָד תִּאבְדוּן אֶת-כָּל-הַמְּקוֹמוֹת אֲשֶׁר
עָבַדוּ-שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יֹרְשִׁים אֵתָה אֶת-אֱלֹהֵיהֶם וְנִתְּצוּם אֶת-
⁴מִזְבְּחֵיהֶם וְשִׁבְרֵיהֶם אֶת-מִצְבְּתָם וְאֲשֶׁרֵיהֶם תִּשְׁרֹפוּן בָּאֵשׁ וְאֲבַדְתֶּם אֶת-
שְׁמֵם מִן-הַמָּקוֹם הַהוּא : וְהָיָה אֲנֹכִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כָּל-הָאָרֶץ וַיֵּדְעוּם
בְּכָל-לִבְבָם וּבְכָל-נַפְשָׁם כִּי לֹא נָפַל דָּבָר אַחֵר מִכָּל הַדְּבָרִים הַטּוֹבִים
אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם⁵ עֲלֵיכֶם :

¹ בִּי may take a direct object, or as in this instance be followed by בִּי

² See Lesson 4, note 1 ; also § 39. 3.

³ § 30. 33.

⁴ The 3 plur. suf. with fem. plur. nouns may be either ׁם or ׁהם .

⁵ Upon the subject of, concerning.

16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל :—

עֲמַדְתֶּם , תִּעְמַד (2) , תִּעְמְדוּ , נִעְמַד , אֶעְמַד , עָמַד (2) , תִּחַזְקִי ,
יִחַזַּק , תִּחַזְקֶנָּה , תִּאכְלוּ , אֵכֹל .
הִעֲמִידוּ , הִעֲמִידוּנִי , נִעְמִידָהוּ , תִּעְמִידוּם , הִעֲמִידָה , תִּעְמִידָנָה ,
יִעְמַד .

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is כל, e. g. יִהְיֶה כָּל־הַמַּיִם *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others. § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as מְקוֹם אֲשֶׁר *the place which or where, etc.*

וַיְהִי כֵן יְהוָה אֱלֹהֵיהֶּם לֵאמֹר אֶת־הַקָּלָה לְבָרָכָה כִּי אֶהְבֶּה יְהוָה : הַשֶּׁמֶשׁ
וְהַיָּרֵחַ לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם : וַיְהִי כֵן כָּל־הַמַּיִם לְדָם : אֲנֹכִי וּבֵיתִי נֶעְבְּדוּ
אֶת־יְהוָה : עֲזַבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֹתְכֶם : וַיִּמְטֵר עֲלֵיהֶם מִן לֶאֱכֹל :
וַיֵּאכְלֶה אֶת־הַמֶּן : וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֵאמֹר לָחֶם בַּמָּקוֹם
הַזֶּה : כָּל־עַצְמוֹתַי תִּאֲמַרְנָה יְהוָה מִי כָמוֹהוּ : בַּמָּקוֹם אֲשֶׁר־יֹאמַר לָחֶם
לֹא־עָמִי אַתֶּם יֹאמַר לָחֶם בְּנֵי אֱלֹהִי : וַעֲתָה אֱלֹהֵי יִשְׂרָאֵל¹ יֵאָמֶן נָא
אֲדַבְּרֶיהָ אֲשֶׁר דִּבַּרְתָּ לַעֲבֹדָה דָּוִד אָבִי :

• דְּבַר קְרִי

¹ The future followed by נָא has the force of a petition or request.

² State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל :-

גָּאֵל (2), גָּאֵל, גָּאֵל, גָּאֵל, תִּגְאֵל, יִגְאֵל, יִגְאֵל, יִגְאֵל,
גָּאֵל, גָּאֵל, הִתְגָּאֵל (3), נִגְאֵל, תִּגְאֵל, גָּאֵל, גָּאֵל, גָּאֵל,
אִגְאֵל, גָּאֵל.

בָּרוּךְ יְבָרְכֶה יְהוָה בָּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיהֶם נָתַן לָהֶם : בָּרְכִי נַפְשִׁי
אֶת־יְהוָה וְאֶת־תְּשׁוּבָתִי כָל־גְּמוּלָיו : אֲבָרְכָה וְאֶגְדֹּל שִׁמְךָ וְאֶבְרַכָה מִבְּרָכִי

וּנְבָרְכִי בָּהּ כָּל גּוֹיֵי הָאָרֶץ : יְדַעְתִּי אֶת אֲשֶׁר־תְּבָרֵךְ מִבְּרָכָה : וְעַתָּה
 בָּרֵךְ אֶת־בֵּית עֲבָדֶיךָ וּמִבְרָכָתְךָ יְבָרֵךְ לְעוֹלָם : זָעַקוּ אֵלַי וְלֹא אֲשַׁמֵּעַ
 אֲלֵיהֶם : וַיִּזְעַקוּ אִישׁ אֶל־אֶלְהֵיוֹ : אֲגַדְּשֶׁנּוּ מִן־הָאָרֶץ : טַהֲרֵנוּ אֶת־כָּל־
 בֵּית יְהוָה וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו : וַיִּטְהָרוּ הַכֹּהֲנִים וַיִּטְהָרוּ אֶת־
 הָעָם : אָמַר אֲלֵיהֶם רַחֵם וְטַהֵר :

18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת, שָׁלַח, שָׁלַחַ, אֶשְׁלַח, נִשְׁלַח, נִשְׁלַחַ, שְׁלַח, וְשָׁלַיַח, הִשְׁלַח
 נִשְׁלַח, מִשְׁתַּלַּח, שְׁלַחָהּ, שְׁלַחָהּ, שְׁלַחָהּ, שְׁלַחָהּ, וְשְׁלַחָהּ.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָהֶם לֶאֱכֹל : בִּבְקָר זָרַע אֶת־זֶרְעָה : אֶל־תִּיגַע שָׁמָּה
 אֶת־כָּל־הָעָם : מִי־יִזְרַע מִה־טוֹב לָאָדָם : יְדַעְתָּ כִּי יְהוָה שְׁלַחָהּ אֵלָיָהּ :
 וַיֹּאמְרוּ אֵלָיו הִי־דַעְתָּ כִּי הַיּוֹם יְהוָה לָקַח אֶת־אֲדֹנָיָה מֵעַל רֹאשָׁהּ
 וַיֹּאמֶר גַּם אֲנִי יְדַעְתִּי : אֲתִי שְׁלַחְתָּ : תִּלְקַח אֶל־בֵּית הַמֶּלֶךְ : אֶל־נָא
 תִּמְנַע מִהֲלֹךְ אֵלַי כִּי כָבֵד אֶכְבְּדָהּ מְאֹד : הָלוֹךְ הָלָכְנוּ הָעַצִּים לְמִשְׁחַת
 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לֵאמֹת מְלוֹכָה עָלֵינוּ : אִזּוֹ תִּפְקְחָנָה עֵינֵי עוֹרִים
 וְאִזְנֵי³ תִּפְתָּחָנָה : אֶקְרַע אֶת־הַמֶּלֶכָה מִבֵּית דָּוִד : קִרְעוּ לְבָבְכֶם
 וְאֶל־בְּנֵיכֶם :

• מלכה קרי

¹ The plural of אֲדוֹן is often used, as it is here, in a singular sense.

² פָּקַח is applied specifically to opening the eyes ; פָּתַח is the general term for opening, and is applied to anything whatever.

³ תִּפְתָּח is for תִּפְתָּח and consequently does not lose its Tsere in the plural.

19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל.

אָגַשׁ, נָגַשׁ (2), גָּשַׁת, גָּשׁוּ, נִגְשׁוּ, נִגְשׁוּ, תִּגְשְׁנָה, גָּשׁוּ, נִגְשׁוּ,

בְּגִישׁ , הִגֵּשׁ (2) , מִגִּישׁ , הַגְשָׁתָם , בְּגִישׁוֹ , הַגְשׁוֹ , אֶגֶשׁ , מִגֵּשׁ ,
 נִתָּת , תַּת , הַגְשָׁתוֹנִי , הַגִּישׁוֹם , הַגְשָׁנוֹכָם , הַגִּישָׁתִי , הַגְשָׁתוֹ (2) ,
 בְּגִישָׁה , בְּגִישָׁהוּ , בְּגִישָׁהוּ , תַּגִּישׁוֹנִי (3) .

REMARK 35. The relative is often omitted as in English
 דָּבַשׁ הָיָא אֲנִי לְאֹכַל דָּבַשׁ *honey I gave thee to eat for honey which I*
gave, etc., § 88. 3.

נָתַתִּי בְּיָדְךָ אֶת־מַלְכָּךָ הָעִיר וְאֶת־עַמּוּהָ וְאֶת־אַרְצוֹ : וְעַתָּה
יִהְיֶה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי : קָחוּ־מִי־סָרִי וְאַל־
כֶּסֶף : שְׁמִנִי וְקִטְרֹתַי נָתַתְּ לַפְּנֵיהֶם וַתִּקְחֵנִי אֶת־לֶחְמִי אֲשֶׁר נָתַתִּי לָךְ
וַיִּדְבֹּשׁ הָאֹכְלֹתֶיךָ וַנִּתְּתִיחֻן לַפְּנֵיהֶם : לֹא־הִגִּידָה לּוֹ דָּבָר קָטָן וְגָדוֹל
עַד־אֹר הַבֶּקֶר : הַגִּיד נִגִּיד לְמַלְכָּךְ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה : ¹ לָמָּה
לֹא־הִגַּדְתָּ לִּי כִּי ² אֲשַׁתְּךָ הוּא לָמָּה אֲמַרְתָּ אֲחֹתִי הוּא וְאַקַּח אֹתָהּ לִי
לְאִשָּׁה : וְהִנֵּה לֹא־הִגַּדְתָּ לִּי הַחֲצִי : נִפְלָה־נָא בְיָד יְהוָה כִּי־רַבִּים רַחֲמָיו
וּבְיָד אָדָם אֶל־אִפְלָה :

רחמיו קרי

¹ מָה preceded by ל is pointed מֶלֶךְ before a guttural and מֶלֶךְ before other consonants.

² The construct of אִשָּׁה is אִשְׁתִּי which, before suffixes, becomes אִשְׁתִּי etc.
See § 50.

20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species of **סָבַב**. For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

Translate and give the corresponding forms of קָטַל:

[illegible]

הַסָּבָה, הַסְּבוּתָן, הַסְּבוּתִי, הַסְּבוּת, מִסָּב, יָסָב, הָסָב, הַסָּבִי
תְּסַבִּינָה (2), אָסָב, אוּסָב, הוּסָב, סוּבָב, נִסְתַּבֵּב, יִסְכָּסֵךְ, יִסְבִּי
יִסְבָּנוּ (2), תְּסַבֵּךְ, יִסְבָּה, יִסָּם.

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבֹרָכָהּ בְּרוּךְ *blessed is every one of those blessing thee*.

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not, etc.*, וְדָבַקְךָ *then shall cleave to thee, etc.*

אֲרִיָּה אָרוּר וּמְבֹרָכָהּ בְּרוּךְ : אֲשֶׁר תָּאֵר יוֹאָר : לֹא תָאֵר אֶת־הָעֵם
כִּי בְרוּךְ הוּא : אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לְשָׁמֹר אֶת־כָּל־
מִצְוֹתָיו וְדָבַקְךָ בָּהּ כָּל־הַקְּלָלוֹת הָאֵלֶּה : אָרוּר אַתָּה בְּעִיר וְאָרוּר אַתָּה
בְּשָׂדֶה : וַיֹּאמֶר גָּלוּ אֲבָנִים גְּדֵלוֹת אֶל־פִּי הַמַּעְרָה : גּוֹל עַל־יְהוָה
וַיִּרְכָּה : יַחַל לְטַהֵר אֶת־יְהוּדָה מִן־הָאֲשֵׁרִים וַיִּנְתְּצוּ אֶת מִזְבְּחוֹת
הַבָּעָלִים וְהָאֲשֵׁרִים שֶׁבַר¹ וַיַּחֲדֹק וַעֲצָמוֹת כְּהֲנִים שָׂרָף עַל־מִזְבְּחוֹתָם :
אִם מִדָּרַע הַיְּהוּדִים מִרְדְּכִי אֲשֶׁר הִחְלוֹת לִנְפֹל לְפָנָיו נָפֹל תָּפֹל
לְפָנָיו : הַיּוֹם הַזֶּה אֵחָל גְּדָלָהּ בְּעֵינֵי כָל־יִשְׂרָאֵל :

¹ יִיחִיד *i. e.* Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

¹ With Pattahh in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל :

יָשַׁב, נָשַׁב, שָׁבַת, שָׁב, שָׁבָנָה, תִּשְׁבְּנָה, נוֹשַׁב, נוֹשֵׁב, נוֹשֵׁב, נוֹשֵׁב,
נִשְׁבַּב, הוֹשִׁיבוּ, הוֹשִׁיבוּ (2), יָבַשׁ, יָבַשׁ, תִּיבֹשׁוּ, אִיבַשׁ, שָׁבָתוּ,
שָׁבָתְכֶם, אוֹשִׁיבָהּ, הוֹשִׁיבוּם, הוֹשִׁיבְתִּיהָ.

REMARK 38. The interrogative הֲ is employed in simple direct questions, הֲאֵחִיָּה *shall I live?* in indirect questions אִם is more usual; *inquire אֵחִיָּה אִם whether I shall live.*

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, *e. g.*, הֲתִשְׁמַר מִצְוֹתָיו אִם־לֹא *wilt thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep*) *his commandments or not?*

הוֹנֵעֶתֶם יְהוָה בְּדַבְרֵיכֶם וְאַמְרֹתֶם בְּמִה הוֹנֵעֵנִי בְּאַמְרֹכֶם אֵינִי
 אֱלֹהֵי הַמִּשְׁפָּט: ¹ וְזָכַרְתָּ אֶת־כָּל־הָדָר אֲשֶׁר הוֹלִיכָה יְהוָה אֱלֹהֵיךָ
 בַּמִּדְבָּר ² לָדַעַת אֶת־אֲשֶׁר בִּלְבָבָהּ הִתְשַׁמַּר מִצְוֹתָו אִם־לֹא: וְאַתָּה בְּנִי
 דַּע אֶת־אֱלֹהֵי ³ אָבִיךָ וְעַבְדֶּהוּ: דָּעוּ כִּי לֹא יִפֹּל מִדְּבַר יְהוָה ⁴ אֲרָצָה
 אֲשֶׁר־דָּבַר יְהוָה עַל בֵּית אַחָאב: תִּדַּע כִּי אֵין כָּמֹנִי בְּכָל־הָאָרֶץ: לֹא
 הוֹדַעְתָּ אֶת־עַבְדֶּיךָ מִי יוֹשֵׁב עַל־כִּסֵּא אֲדֹנֵי־הַמֶּלֶךְ אַחֲרָיו: וַיְבָרְכֶם
 וַיִּשְׁלַחֵם וַיִּלְכּוּ אֶל־אֶהְיֶיהֶם: וְהוֹרִישׁ יְהוָה אֶת־כָּל־הַגּוֹיִם הָאֵלֶּה
 מִלְּפָנֵיכֶם וַיִּרְשֻׁתָּם גּוֹיִם גְּדֹלִים מֵכֶם:

• מצותיו קרי

• עבדך קרי

¹ Pret. with Vav Conversive.

² § 52. 1.

³ § 50. 2.

⁴ § 48. 1.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קום means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל:

קָם (2), קוּם (2), קָמָה, קָמְנוּ, תְּקוּמִינָה (2), נְקוּמוּהֶם, יְקוּמוּ,
 יְקוּמוּ, נְקוּם (2), נְקוּם, נְקוּמָה, נְקוּמִים, נְקוּמוֹנוּ, קוּמְמוּ (3),
 קוּמְמָתָם (2), תְּקוּמִמָּנָה (2), תְּקוּמִמָּנָה (2), מְקוּמָם, קוּמוּ, קוּמִי,
 קוּמִי, קוּמוּ, קוּמְהָ.

הִקְיִמוּ, הִקְיִמוּ, יָקִים, יוּקָם, הִקְיִמוּתִי, תְּקִימָנָה, מְקִים, אֲקִים,
 יתְקוּמִים, רָבִי, רִיבֹותִי, רִיבִי, רִיב (3), רִיבִי (2), הִקְיִמוּתוֹ,
 מְקִימָה, יְקִימָה, יְקִימֵנוּ (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates, § 89. 2, *the blessing וְנִתְּנָה it shall even be given, etc.*

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, *מֵאֵן תָּבוֹא* *whence art thou coming?* the action being regarded as still continuing, whereas in *מֵאֵן בָּאתָם* *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדֶרֶךְ אֲשֶׁר הָלַכְתָּ: שׁוּבוּ אִישׁ לְבֵיתוֹ: וְיָקֶם וַיֵּלֶךְ וַיָּשָׁב
לְמִקְוָמוֹ: אֵת ¹וּבְנוֹתָיו תִּשְׁבִּינָה לְקַדְמֹתֶכֶן: הִנֵּה אֲנֹכִי עִמָּךְ וְשִׁמְרָתִיךָ
בְּכָל ²אֲשֶׁר-תֵּלֵךְ וַהֲשִׁבְתִּיךָ אֶל-הָאָדָמָה הַזֹּאת: וַיֵּשְׁלַחוּ אֶל-יוֹשִׁבֵי הָעִיר
לֵאמֹר הִשְׁבוּ פְלִשְׁתִּים אֶת-אֲרוֹן יְהוָה: וַיִּקְרְבוּ ¹יְמִי-דָוִד לָמוֹת: אֶל-
²אֲשֶׁר תֵּלְכִי אֵלַי וּבְאֲשֶׁר תָּלִינִי אֵלֶיךָ עִמָּךְ עִמִּי וְאֶל־הֵיךְ אֶלְהִי בְּאֲשֶׁר
תָּמוּתִי אָמוּת וְשָׁם אֶקְבֹּר: אָנָּה תֵּלֵךְ וּמֵאֵן תָּבוֹא: וַעֲתָה הִבְרָכָה
הַזֹּאת אֲשֶׁר הֵבִיא שְׁפָחָתְךָ לְאֹדְנִי וְנִתְּנָה לַנְּעָרִים הַמְתַּהַלְכִּים בְּרִגְלֵי
אֹדְנִי:

¹ § 50. 1.

² Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—
יָמָצָא, תִּמָּצְאָנָה (2), נִמָּצְאָתָם, נִמָּצָא (3), מִצָּאת, הִמָּצְאת,
תִּמָּצְאָנָה (2), תִּמָּצְאָנָה (2), מִצָּאנִי, מִצָּאנָה, אִמָּצְאָהוּ, יִמָּצְאָהוּ.

REMARK 43. The verb מָלָא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל-שְׁמוּאֵל וַיֹּאמֶר הִנֵּנִי וַיִּרְץ אֶל-עֲלִי וַיֹּאמֶר הִנֵּנִי
כִּי-קָרָאתָ לִּי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שָׁכַב וַיֵּלֶךְ וַיִּשְׁכַּב: קוּם קָרָא
אֶל-אַלְהֵיךָ: וַתֹּאמֶר אֵלֶיהֶן אֶל-תִּקְרָאנָה לִּי נַעֲמִי קְרָאתָ לִּי מָרָא:
יְמַלְאֵתִי אֶת-הַבַּיִת הַזֶּה כָּבוֹד: וַתְּבָאנָה וַתְּמַלְאנָה אֶת-הַרְהָטִים: הִנֵּה-

מִיָּם בָּאִים מִקֶּרֶךְ אֲדוֹם וַתִּמְלֹא הָאָרֶץ אֶת־הַמַּיִם : אֲנִי יְהוָה אֲשֶׁר
הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים ¹ לָתֵת לְךָ אֶת־הָאָרֶץ הַזֹּאת : לֵב טָהוֹר בְּרָא־לִי
אֱלֹהִים :

¹ See § 18.

24. LAMEDH HE VERBS, § 61.

גָּלָה in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

גָּלָה , גָּלָה , גָּלָה , גָּלָה , גָּלָה ; גָּלָה , גָּלָה (2) , גָּלָה , תִּגְלֶה ,
נִגְלִיתָם , גָּלִינָה , גָּלָה , גָּלָה , גָּלָה , גָּלָה , תִּגְלֶה , מִגְלָה ,
הִגְלִיחַ (2) , הִגְלִיתָ , יִגְלֶה , אִגְלֶה , יִתְגַּלֶּה , הִגְלֶם , יִגְלֶם , יִגְלֶה ,
יִגְלֶם .

מִי הָאִישׁ אֲשֶׁר בָּנָה בֵּית־חֹדֶשׁ יֶלֶךְ וְיָשׁוּב לְבֵיתוֹ פָּן־זָמוּת בַּמִּלְחָמָה :
הָאֲמֹנִים יָשָׁב אֱלֹהִים עַל־הָאָרֶץ הַזֶּה הַשָּׁמַיִם וְהַשָּׁמַיִם לֹא יִכְלָלוּהָ
אֶה כִּי־הַבֵּית הַזֶּה אֲשֶׁר בָּנִיתִי : וַיְהִי כְכֹלֹת שְׁלֹמֹה לְבָנוֹת אֶת־בֵּית
יְהוָה ¹ וַיֵּרָא יְהוָה אֶל־שְׁלֹמֹה שְׁנִית כְּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן : וַיִּבֶן
שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלֹת : הַמִּטָּה אֲשֶׁר־עָלִיתָ שָׁם לֹא תִרְדּוּ
מִמֶּנָּה ² כִּי מוֹת תָּמוּת : אַעֲשֶׂה אֹתָהּ לְגוֹי־גָדוֹל : וַעֲשֵׂה אֶת כָּל־אֲשֶׁר צִוִּיתִי
יְהוָה : לֹא נַעֲשֶׂתָה תַּחַת כָּל־הַשָּׁמַיִם כְּאֲשֶׁר נִעֲשֶׂתָה בִירוּשָׁלַם :

¹ See Remark 20, Lesson 12.

² כִּי *for* ; or it may be translated *but*, to which it is often equivalent after a negative.

³ The feminine in the sense of the neuter.

25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בֶּן *son* or בַּת *daughter* prefixed to the term of

their life, thus בֶּן־שְׁמֹנֶה שָׁנָה *son of eight years i. e. eight years old.*

See also the rules in § 73.

שְׁלֹשָׁה יָמִים : שְׁשֶׁה בָּנִים : חֲמִשִּׁים אִישׁ : שְׁלֹשׁ אַנְשִׁים : אַרְבָּעָה
מְלָכִים : שִׁבְעָה כְּהֹנִים : שְׁשֶׁה חֲדָשִׁים : שְׁשֶׁת יָמִים : שְׁנֵי נְעָרָיו : חֲמִשָּׁת
הַמְלָכִים : שִׁבְעַת הַיָּמִים : שְׁלֹשׁ הָעָרִים : שֵׁשׁ כְּנָפִים : עָרִים שְׁתֵּים
שְׁתֵּים נָשִׁים : עָרִים אַרְבָּעִים וּשְׁמֹנֶה : אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה :
יָמִים שְׁלֹשׁ : שְׁלֹשׁ דְּרָכִים : בֶּן־שְׁמֹנֶה יָמִים : בְּתִישְׁעִים שָׁנָה : בֶּן־
שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ : הוּא וּשְׁתֵּי בָנָיו : שְׁלֹשָׁה¹ אֱלֹהִים בְּנֵי־נֹחַ :
שְׁנַיִם עָשָׂר אַנְשִׁים : שְׁתֵּים עָשָׂר הָאֲבֹתִים הָאֵלֶּה : שְׁתֵּים וּשְׁמוֹנִים
שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה : שְׁלֹשׁ וְעֶשְׂרִים אֵלֶּה שְׁלֹשָׁה וּשְׁבַעִים וּמֵאוֹתָם :
בְּשָׁנָה שְׁתֵּים בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ : בְּשָׁנָה אַרְבַּע בְּאַרְבָּעָה
לַחֹדֶשׁ הַתְּשִׁיעִי : בְּשָׁלְשִׁים שָׁנָה בְּרַב־יָעִי בְּחֲמִשָּׁה לַחֹדֶשׁ : בְּשָׁנָה הַתְּשִׁיעִית
לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי לַחֹדֶשׁ : בְּיוֹם עֶשְׂרִים וְאַרְבָּעָה² לַעֲשִׂיתִי
עָשָׂר חֹדֶשׁ : וַנִּתְּתָם חַמִּישִׁית לַפָּרָעָה : רַב־יָעִית הַיּוֹם : שְׁלִישִׁית הַשָּׁקָל :
עֲשִׂירֵת הָאָפֶה :

¹ Observe the distinction between the predicate and the attributive.

² § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1–9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ
בַּתִּבָּה וַיַּעֲבֹר אֱלֹהִים רוּחַ־עַל־הָאָרֶץ וַיָּשֹׁבוּ הַמַּיִם : וַיִּסְכְּרוּ מַעֲיָנֹת
תְּהוֹם וְאֶרֶבַת הַשָּׁמַיִם וַיִּכָּלֵא הַנֶּשֶׁם מִן־הַשָּׁמַיִם : וַיָּשֻׁבוּ הַמַּיִם
מֵעַל הָאָרֶץ הַלּוֹף וַיָּשׁוּב וַיִּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמֵאוֹת יוֹם : וַתֵּנַח
הַתִּבָּה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אָרָרַט : וְהַמַּיִם
הַיּוֹלֵךְ וְהַסּוֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי בְּאַחַד לַחֹדֶשׁ נִרְאָה רֹאשִׁי
הַהָרִים : וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתִּבָּה אֲשֶׁר עָשָׂה :
וַיִּשְׁלַח אֶת־הָעֶרֶב וַיֵּצֵא יָצוֹא וַיָּשׁוּב עַד־יָבֹשֶׁת הַמַּיִם מֵעַל הָאָרֶץ : וַיִּשְׁלַח
אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הֲקָלוּ הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה : וְלֹא־מָצְאוּ
הַיּוֹנָה מָנוּחַ לְכַף־רַגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתִּבָּה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ
וַיִּשְׁלַח יָדוֹ וַיִּקַּח וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתִּבָּה :

THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. א

- 2 א בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ : וְהָאָרֶץ הִיְתָה תֵהוֹ
 3 וְבָהוּ וַחֲשֹׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם : וַיֹּאמֶר
 4 אֱלֹהִים יְהי אֹר וַיְהי־אֹר : וַיִּרְא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבָרֶךְ
 ה אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ : וַיִּקְרָא אֱלֹהִים , לְאֹר יוֹם וּלְחֹשֶׁךְ קָרָא
 6 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד : פ וַיֹּאמֶר אֱלֹהִים יְהי
 7 רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין מַיִם לַמַּיִם : וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ
 וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ
 8 וַיְהי־כֵן : וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי :
 9 פ וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד
 י וַתֵּרָא הַיַּבְשָׁה וַיְהי־כֵן : וַיִּקְרָא אֱלֹהִים , לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם
 11 קָרָא יַמִּים וַיִּרְא אֱלֹהִים כִּי־טוֹב : וַיֹּאמֶר אֱלֹהִים תֵּדְשָׂא הָאָרֶץ
 דָּשָׂא עֵשֶׂב מִזֶּרֶע זָרַע עֵץ פָּרִי עֹשֶׂה פֶרִי לְמִינֹו אֲשֶׁר זָרַע־בּוֹ
 12 עַל־הָאָרֶץ וַיְהי־כֵן : וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרֶע זָרַע לְמִינֵהוּ
 13 וְעֵץ עֹשֶׂה־פֶרִי אֲשֶׁר זָרַע־בּוֹ לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי־טוֹב : וַיְהי־עֶרֶב
 14 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי : פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בָּרָקִיעַ
 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַיְהי לְאַתֹּת וּלְמוֹעֲדִים וּלְיָמִים
 טו וְשָׁנִים : וַיְהי לְמְאֹרֶת בָּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהי־כֵן :
 16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת
 17 הַיּוֹם וְאֶת־הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים : וַיִּתֵּן
 18 אֹתָם אֱלֹהִים בָּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ : וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה
 19 וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּרְא אֱלֹהִים כִּי־טוֹב : וַיְהי־עֶרֶב
 כ וַיְהי־בֹקֶר יוֹם רְבִיעִי : פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שָׂרָץ
 21 נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רָקִיעַ הַשָּׁמַיִם : וַיִּבְרָא
 אֱלֹהִים אֶת־הַתַּיִמָּנִים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה , הַרְמִשִּׁית אֲשֶׁר
 שָׂרָצוּ הַמַּיִם לְמִינֵהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי־טוֹב :
 22 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים

23 וַהֲעוֹף יָרֵב בָּאָרֶץ : וַיְהִי-עָרֵב וַיְהִי-בָקָר יוֹם חֲמִישִׁי : פ וַיֹּאמֶר
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיֵּית-הָאָרֶץ
 לְמִינָהּ וַיְהִי-כֵן : וַיַּעַשׂ אֱלֹהִים אֶת-חַיֵּית הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה כֹּה
 26 לְמִינָהּ וְאֶת כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּבְרָא אֱלֹהִים כִּי-טוֹב : וַיֹּאמֶר
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמֹתֵינוּ וַיְרֻהֵל בְּדָגַת הַיָּם וּבְעוֹף
 27 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-רֶמֶשׂ הָרֶמֶשׂ עַל-הָאָרֶץ : וַיִּבְרָא
 אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
 28 בָּרָא אֹתָם : וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
 וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבִּשְׁתֶּה וְרָדוּ בְּדָגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיָּה
 29 הָרֶמֶשׂ עַל-הָאָרֶץ : וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב
 זֶרַע זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְּרִי-עֵץ זֶרַע
 זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ : וְלָכָל-חַיֵּית הָאָרֶץ וְלָכָל-עוֹף הַשָּׁמַיִם וְלָכָל
 רֶמֶשׂ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי-כֵן :
 31 וַיִּבְרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וַהֲיָה-טוֹב מְאֹד וַיְהִי-עָרֵב וַיְהִי-
 בָקָר יוֹם הַשִּׁשִּׁי : פ

CHAPTER II. ב

2 וַיְכַלֵּה הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם : וַיְכַלֵּה אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי א
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה :
 3 וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל-
 4 מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת : פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם
 5 וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עָשׂוֹת יִהְיֶה אֱלֹהִים אֶרֶץ וּשְׁמַיִם : וְכָל שְׂוִית
 הַשָּׁמַיִם טָרָם יִהְיֶה בָאָרֶץ וְכָל-עֵשֶׂב הַשָּׁמַיִם טָרָם וַיִּצְמַח כֹּל לֹא הַמָּטָר
 6 יִהְיֶה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת-הָאֲדָמָה : וְאֵד יַעֲלֶה
 7 מִן-הָאָרֶץ וַהֲשִׁקָה אֶת-כָּל-פְּנֵי הָאֲדָמָה : וַיִּיצֹר יְהוָה אֱלֹהִים אֶת-
 8 הָאָדָם עָפָר מִן-הָאֲדָמָה וַיִּפָּח בְּאַפִּיר נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
 9 לְנֶפֶשׁ חַיָּה : וַיִּטֹּעַ יְהוָה אֱלֹהִים גֶּן בְּעֶדֶן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת-
 10 הָאָדָם אֲשֶׁר יָצָר : וַיִּצְמַח יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ נְחֹמֶד
 11 לְמִרְאֵה וְטוֹב לְמֵאכֹל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וְרָע :
 וַיִּהְיֶה יָצָא מִעֵדֶן לְהַשְׁקוֹת אֶת-הַגֶּן וּמִשָּׁם יָפֹרֵד וַיְהִי לְאַרְבַּעַת
 12 רָאשִׁים : שֵׁם הָאֶחָד פִּישׁוֹן הָיָא הַסֹּבֵב אֶת כָּל-אֶרֶץ הַחַיִּים
 13 אֲשֶׁר-שָׁם הַחֵבֶל : וַהֲבֵה הָאָרֶץ הָיָא טוֹב שֵׁם הַבְּלֵל וַאֲבֵן הַשֵּׁהָם :

13 וְשֵׁם־חַנֹּךְ הַשְּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת כָּל־אֶרֶץ כְּנָעַן : וְשֵׁם־חַנֹּךְ
 14 הַשְּׁלִישִׁי חִזְקִיל הוּא הַחֹלֵף קִדְמַת אֲשׁוּר וְחַנֹּךְ הָרְבִיעִי הוּא פֶּרֶת :
 טו וַיָּקַח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְתְּהוּ בֶגֶן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ :
 16 וַיֹּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל : וּמִעֵץ
 17 הַדֶּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְרוּם אֲכָלָהּ מִמֶּנּוּ מוֹת תָּמוּת :
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הֵיכָּן הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֹזֶר
 19 כְּנֻגּוֹ : וַיִּצֹר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף
 הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מֵהַיְקָרָא־לּוֹ וְכָל־אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם
 כ נֶפֶשׁ חַיָּה הִיא שְׁמִי : וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מֵצָא עֹזֶר כְּנֻגּוֹ : וַיִּפֹּל יְהוָה
 אֱלֹהִים . תַּרְהֵמָה עַל־הָאָדָם וַיִּישָׁן וַיָּקַח אֶחָת מִצִּלְעֹתָיו וַיַּסְגֵּר בָּשָׂר
 22 תַּחֲתָנָהּ : וַיִּבֶן יְהוָה אֱלֹהִים . אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
 23 וַיָּבֵאָהּ אֶל־הָאָדָם : וַיֹּאמֶר הָאָדָם זֹאת הִפַּעַם עֵצָם מֵעֲצָמֵי וּבָשָׂר
 24 מִבָּשָׂרִי לְזָאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּי־זֹאת : עַל־כֵּן יַעֲזֹב־אִישׁ
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד : וַיִּהְיוּ שְׁנֵיהֶם
 עֶרְוָמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתִבְּשׁוּ :

CHAPTER III. ג

א וַיְהִי־חֵשׁ הַיָּה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן : וַתֹּאמֶר
 3 הָאִשָּׁה אֶל־הַנָּחַשׁ מִפָּרִי עֵץ־הַגֶּן נֹאכַל : וּמִפָּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תַגְעוּ בּוֹ פֶּן־תָּמוּתוֹן : וַיֹּאמֶר
 ה הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוֹן : כִּי יִדַּע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם
 6 מִמֶּנּוּ וְנִפְקַחְתִּי עֵינֵיכֶם וְהָיִיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וְרָע : וַתֵּרָא הָאִשָּׁה
 כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי תֹאמַר־הוּא לְעֵינָיוּ וַנִּחְמַד הָעֵץ לְהַשְׂכִּיל
 7 וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתֵּתֶן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל : וַתִּפְקַחְנָה עֵינֵי
 שְׁנֵיהֶם וַיִּדְעוּ כִּי עֲרוֹמָם הֵם וַיִּתְּפְרוּ עֲלֵה תְּאֵלָה וַיַּעֲשׂוּ לָהֶם חֲגָרֹת :
 8 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּה בִּגְן לְרֵיחַ הַיּוֹם וַיִּתְּחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן : וַיִּקְרָא יְהוָה
 י אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה : וַיֹּאמֶר אֶת־קִלְקִלָּה שְׁמַעְתִּי בִּגְן
 11 וַאֲנִי־אֵלֶּיךָ אָלָכִי וַאֲחַבֵּא : וַיֹּאמֶר מִי הַגִּיד לְךָ כִּי עֲרוֹם אָתָּה
 12 הַמִּן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אָכַלְתָּ : וַיֹּאמֶר הָאָדָם

13 הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נְתַנָּה-לִּי מִן-הָעֵץ וְאָכַל : וַיֹּאמֶר
 יְהוָה אֱלֹהִים לָאִשָּׁה מַה-נָּתַת עֲשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הַשִּׂיָּאֲנִי
 14 וְאָכַל : וַיֹּאמֶר יְהוָה אֱלֹהִים , אֶל-הַנָּחָשׁ כִּי עָשִׂיתָ זֹאת אָרֹר אֶתְּהָ
 מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל-גִּחְזֹנָהּ תֵּלֶךְ וְעָפָר תֹּאכַל כָּל-יְמֵי
 חַיֶּיךָ : וְאִיבָה , אִשִּׁית בֵּינָהּ וּבֵין הָאִשָּׁה וּבֵין זֶרְעָהּ וּבֵין זֶרְעָהּ ס
 16 הִוא יִשְׁוֹפֶךְ רֹאשׁ וְאֶתָּה תִּשְׁוֹפְנוּ עָקֵב : ס אֶל-הָאִשָּׁה אָמַר
 הִרְבָּה אֲרָבָה עֲצָבוֹנָהּ וְהִרְלָהּ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל-אִישׁוֹ תִּשְׁוֹקֶתָהּ
 17 וְהִוא יִמְשַׁל-בָּהּ : ס וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל
 מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה
 18 בְּעִבּוּלָהּ בְּעֲצָבוֹן תֹּאכֲלֶנָּה כָּל יְמֵי חַיֶּיךָ : וְקוֹץ וְדַרְדָּר תַּצְמִיחַ לָהּ
 19 וְאָכַלְתָּ אֶת-עֵשֶׂב הַשָּׂדֶה : בְּזַעַת אֹפִיָּהּ תֹּאכַל לֶחֶם עַד שׁוֹבָהּ אֶל-
 20 הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי-עָפָר אֶתָּה וְאֶל-עָפָר תָּשׁוּב : וַיִּקְרָא כ
 21 הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הֵיחָדָה אִם כָּל-חַי : וַיַּעַשׂ יְהוָה
 22 אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר וַיַּלְבִּשֵׁם : פ וַיֹּאמֶר
 יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לָדַעַת טוֹב וְרָע וְעַתָּה ,
 23 פֶּן-יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם : וַיִּשְׁלַחֵהוּ
 24 יְהוָה אֱלֹהִים מִן-עֵדֶן לְעַבְדֹּת אֶת-הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם : וַיִּגְרֶשׁ
 אֶת-הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגַן-עֵדֶן אֶת-הַכְּרָבִים וְאֶת לֶהֱטֵ הַחֶרֶב
 הַמַּתְהַפֶּכֶת לְשֹׁמֵר אֶת-דֶּרֶךְ עֵץ הַחַיִּים :

MASORETIC NOTES EXPLAINED.

ב' רבתי	.	.	.	.	Large Beth.
ה' זעירא	.	.	.	.	Small He.
דגש אחר שורק	.	.	.	.	Daghes after Shurek.

LESSONS IN WRITING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָחָא לָכֶם lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶּן lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this² thou¹ *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, כָּבַד and שָׁכַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc. and fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m. and f.*) wast bereaved. We were bereaved. Ye (*m. and f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens.* But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property.* See *Supra* p. 78. § 82.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (*Heb. to you*) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **בָּרַךְ** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of כָּבַד and שָׁכַל.

Translate :—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37.

Write the future, imperative, and participle of the Niphal, Piel, and Pual of קָטַל.

Translate :—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 *m. s.*) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of קָטַל with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of קָטַל with suffixes.

Translate :—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of קָטַל with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

Write the different persons of the Kal future of קָטַל with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me.

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of קָטַל with suffixes.

Translate :—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m. and f.*). To kill them (*m. and f.*). To kill her. To kill him. Kill (*m. s. and pl.*) her. Kill (*m. s. and pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s. and pl.*) them. To massacre you (*m. and f.*). His massacring us. Your being massacred. Cause (*m. s. and pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m. and f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m. and f.*). To keep us. To keep them (*m. and f.*). Keep (*m. s. and pl.*) them. My keeping the commandment. Remember (*m. s. and pl.*) me. Here am I (Heb. הִנְנִי, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s. and pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns דְּבַר *word* and נֶפֶשׁ *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (נֶ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of חָזַק *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. AYIN GUTTURAL VERBS, § 54.

The verb **לָאָץ** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **לָאָץ**.

Translate :

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (לִבְכֶם) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of שִׁלַּח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (כֹּל) good from us.

19. PE NUN VERBS, § 56.

The Kal and Niphal of נִצַּח, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The Niphal is found only in the preterite and participle; the Kal in the infinitive, future, and imperative.

Write the paradigm of נִצַּח *to approach* and the Kal of נָתַן *to give*.

Translate :—

Approach thou (*m. and f.*). She will approach. They (*m. and f.*) will approach. Approaching. To approach. We approached. Ye (*m. and f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m. and f.*) causedst to approach. Cause ye (*m. and f.*) to approach. Thou (*m. and f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m. and f.*) gave. Thou (*m. and f.*) gavest. We gave. We shall give. Give thou (*m. and f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of סָבַב *to surround*, and the Piel of סִבֵּב *to excite*.

Translate :—

He surrounded. We surrounded. They surrounded. Ye (*m. and f.*) surrounded. Thou (*m. and f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m. and f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m. and f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m. and f.*) wilt be surrounded. They (*m. and f.*) will be surrounded. Ye (*m. and f.*) will surround. I shall surround. Surround ye (*m. and f.*). Be thou (*m. and f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m. and f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m. and f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. PE YODH VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבֵשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m. and f.*) were caused to dwell. Cause ye (*m. and f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m. and f.*) shalt be dry. Be ye (*m. and f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where¹ we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret. Rem. 37*) will I cause you to dwell in this land forever.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of ירב *to contend*.

Translate:—

Ye (*m. and f.*) rose. He rose. They rose. We rose. She rose. They (*m. and f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of *נִזְנֶה* to *find*.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. LAMEDH HE VERBS, § 61.

Write the paradigm of *נִפְלֵא*.

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מִן, thus חֲמִשָּׁה מִן הַסּוּסִים *five of the horses*, not חֲמִשָּׁת הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָתָם which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

26. TO ACCOMPANY GEN. 1 : 1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is² (Heb. he, § 67, 2) light¹

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

33. GEN. 1 : 14-16.

Let there be light. Let there be a light (luminary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

34. GEN. 1 : 17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

35. GEN. 1 : 21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. GEN. 1 : 24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. GEN. 1 : 28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. GEN. 2:6-10.

This is the earth which God created and made (Heb [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful.

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. GEN. 2:21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. GEN. 3:1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

44. GEN. 3 : 6–10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

² See Remark 8, Lesson 7.

45. GEN. 3 : 11–15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3 : 16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (*f.*) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.

HEBREW-ENGLISH VOCABULARY.

אָב n. m. (const. אָבִי, pl. אֲבוֹת) <i>father</i>	אַחֲרֵי prep. <i>after</i>
אָבֵד v. K. (פָּא) <i>to perish. P. to destroy</i>	אֵי adv. (suf. אֵינִי) <i>where?</i>
אֶבֶן n. m. f. <i>a stone</i>	אִיבָה n. f. <i>enmity</i>
אֶד n. m. <i>mist, vapor</i>	אֵלָּה adv. <i>where?</i>
אֶדוֹם n. m. <i>Edom</i>	אֵיכָכָה adv. <i>how?</i>
אֶדוֹן n. m. <i>lord, master</i>	אֵין (const. אֵין) <i>nothing there is not or was not</i>
אָדָם n. m. <i>man</i>	אֵין adv. <i>where?</i> only after
אֶדְמָה n. f. <i>ground, land</i>	מֵאֵין, מֵיָּן <i>whence?</i>
אֶדְנִי n. m. <i>Lord</i>	אִיפָּה n. f. <i>ephah</i>
אָהֵב or אֶהֱבָה v. K. <i>to love</i>	אִישׁ n. m. (אֲנָשִׁים) <i>man, husband, each</i>
אֶהֱלִים n. m. (אֶהֱלִים) <i>tent</i>	אָכַל v. K. (פָּא) <i>to eat. H. to cause to eat</i>
אֶהֱרֹן n. m. <i>Aaron</i>	אֵל adv. <i>not</i>
אֶהֱרֹן v. K. N. <i>to shine. H. to cause to shine, give light</i>	אֵל n. m. <i>God</i>
אֶהֱרֹן n. m. <i>light</i>	אֵלֶּי prep. <i>to, unto, respecting</i>
אֶהֱרֹן n. <i>Ur</i>	אֵלָּה see זֶה
אֶהֱרֹת n. m. f. (זֶה) <i>sign</i>	אֵלֹהִים commonly in the pl.
אֶהֱרֹת adv. <i>then</i>	אֵלֹהִים n. m. <i>God</i>
אֶהֱרֹת n. f. (אֶזְנִים) <i>ear</i>	אֶלְעָזָר n. m. <i>Eleazar</i>
אֶהֱרֹת n. m. (const. אֶהֱרִי, pl. אֶהֱרִים) <i>brother</i>	אֵם n. f. (אֶמֶת) <i>mother</i>
אֶהֱרֹת n. m. <i>Ahab</i>	אֵם conj. <i>if, in a disjunctive question or</i>
אֶהֱרֹת adj. <i>one</i>	אֶמֶן v. N. <i>to be verified, found true</i>
אֶהֱרֹת n. f. <i>sister</i>	

אֲמָנָה n. *Amanah*

אֲמָנָם adv. *truly, indeed*

אָמַר v. K. (פֹּא) *to say*. N. *to be said*

אָנָּה adv. *whither?*

אָנוּשׁ n. m. *man*

אֲנִי, אַנְכִּי pron. *I*

אֵף n. m. (אַפִּים) *nostril, face*

אֵף conj. *also, even; how much more or after a negative how much less; Gen. iii. 1, is it even so that?*

אֶפֶר n. m. *ashes*

אַרְבֶּה n. f. *lattice, window*

אַרְבַּעַה num. *four*

אַרְבָּעִים num. *forty*

אֲרוֹן n. m. f. *ark*

אֶרֶץ n. m. f. (וְת) *earth, land*

אָרַר v. K. P. *to curse*. N. *to be cursed*

אַרְרָט n. *Ararat*

אֵשׁ n. m. f. *fire*

אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*

אֲשֶׁר pron. *who, which; conj. that, because; כִּאֲשֶׁר as*

אִשְׁתָּה n. f. (וְת. and ים) *pillar*

אֵת sign of the definite object

אִתּוֹ prep. *with*

אַתָּה m., אַתְּ f. pron. *thou*

בָּ prep. *in, into, at, with*

בְּיָר n. f. *a well*

בִּגְדִּי n. m. *garment, pl. clothes*

בֵּר n. m. *separation; לְבֵדוֹ in his separation, i. e. alone*

בָּדַל v. H. *to separate, divide*. N. *to be separated*

בְּדֵלֶח n. *bdellium*

בְּהֵי n. m. *emptiness*

בְּהֵמָה n. f. *beast, cattle*

בֹּא v. K. (fut. יָבֹא) *to come*.

H. *to cause to come, bring*.

Ho. *to be brought*

בֵּין prep. *between*

בֵּית n. m. (בְּתִים) *house*

בְּלֹאִי adv. *not, used with the infinitive*

בֶּן n. m. (בָּנִים) *son*

בָּנָה v. K. *to build*

בְּעִבּוֹר prep. *on account of*

בַּעַל n. m. *Baal, lord*

בֹּקֶר n. m. *morning*

בָּרָא v. K. *to create*. N. *to be created*

בָּרָד n. m. *hail*

בְּרִית n. f. *covenant*

בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*

בְּרָכָה n. f. *a blessing*

בָּשָׂר n. m. *flesh*

בַּת n. f. (suf. בָּתוּ, pl. בָּתוֹת) *daughter*

בְּתוּלָה n. f. *virgin*

בָּאֵל v. K. *to redcem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*
 גָּדוֹל adj. *great, large*
 גָּלַל v. K. (fut. a) *to be great.*

P. *to make great*

גּוֹי n. m. *nation*
 בֶּחֳזֶה n. m. *belly*
 גִּיחוֹן n. *Gihon*
 גָּלַל v. K. *to roll*
 גַּם conj. *also, even*
 בְּמוֹל n. m. *benefit*
 גֶּן n. m. (גַּנִּים) *garden*
 גָּרַשׁ v. K. P. *to drive out*
 גֶּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דִּבֵּר v. P. *to speak*
 דָּבָר n. m. *word*
 דֶּבֶשׁ n. m. *honey*
 דָּגָה n. f. *fish*
 דָּוִד n. m. *David*
 דֶּלֶת n. f. (דְּלָתַיִם) *door*
 דָּם n. m. *blood*
 דְּמוּת n. f. *likeness*
 דַּמָּשֶׁק n. *Damascus*
 דָּקַק v. K. H. *to crush, pulverize*

דִּרְדָּר n. m. *thistle*
 דֶּרֶךְ n. m. f. *way*
 דָּשָׂא v. K. *to spring up, said of grass.* H. *to cause to spring up, bring forth grass*
 דֶּשֶׁא n. m. *grass*

הֵּ art. *the*
 הָ asks a question.
 הָרָר n. m. *majesty*
 הוּא m. *he*, הִיא f. *she, it, that*
 הוֹד n. m. *splendor*
 הָיָה v. K. *to be*
 הֵלֵךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*
 הֵן, הִנֵּה int. (suf. הִנְלִי) *lo! behold!*

הֵנָּה adv. *hither*
 הִפָּךְ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הָרָה n. m. (pl. הָרִים, const. הָרִי) *mountain*
 הִרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. *this*, זֵאת f. *these*, אֵלֶּה pl. pron.

זָהָב n. m. *gold*
 זֵיתָה n. m. *olive-tree, olive*
 זָכַר v. K. *to remember*
 זָכָר n. m. *male*
 זַעֲתָה n. f. (זֵיעָת) *sweat*
 זָעַק v. K. (fut. a) *to cry*

זַעֲקָה n. f. *cry*
 זָרַע v. K. *to sow.* H. *to produce seed*

זֶרַע n. m. *seed*

הָבֵא v. H. <i>to hide</i> . N. Hith. <i>to hide one's self</i>	טוֹב adj. <i>good</i>
חֲגוּרָה n. f. <i>apron</i>	טָנַף v. P. <i>to soil, defile</i>
חֲדָקֶל n. <i>Hiddekel, Tigris</i>	טָרַם adv. <i>not yet, before</i>
חֲדָשׁ adj. <i>new</i>	יָבֵשׁ v. K. (inf. const. יִבְשֶׁה) <i>to be dry</i>
חֹדֶשׁ n. m. <i>month</i>	יַבְשָׁה adj. f. <i>dry land</i>
חֲוִילָה n. <i>Havilah</i>	יָגַע v. K. <i>to be weary</i> . P. H. <i>to weary, to cause to toil</i>
חָזַק v. K. (fut. a) <i>to be strong</i>	יָד n. f. <i>hand</i>
חַי adj. (חַיָּה) <i>living, alive</i>	יָדַע v. K. <i>to know</i> . H. <i>to cause to know, let know</i>
חַיָּה n. f. (paragog. vowel חַיָּהוּ) <i>life, living thing, beast</i>	יְהוּדָה n. m. <i>Judah</i>
חָיָה v. K. <i>to live</i>	יְהוּדִי n. m. <i>Jew</i>
חַיִּים n. m. pl. <i>life</i>	יְהוָה n. m. <i>Jehovah</i>
חַלּוֹן n. m. f. <i>window</i>	יוֹם n. m. (יָמִים) <i>day</i>
חָלַל v. H. <i>to begin</i>	יוֹנָה n. f. (יֹם) <i>dove</i>
חָלַץ v. P. <i>to deliver</i>	יוֹסֵף n. m. <i>Joseph</i>
חָמַד v. K. P. <i>to desire</i> . N. <i>to be desired</i>	יָלַד v. K. <i>to bear, bring forth</i> . N. Pu. <i>to be born</i>
חֲמִישִׁי num. <i>fifth</i>	יָלַד see הָלַךְ
חָמָן n. m. <i>Haman</i>	יָם n. m. (יָמִים) <i>sea</i>
חֲמִשִּׁים num. <i>fifty</i>	יַעֲקֹב n. m. <i>Jacob</i>
חֶסֶד n. m. <i>kindness, mercy</i>	יָצָא v. K. <i>to go out, go forth</i> . H. <i>to cause to go forth, bring forth</i>
חָסַר v. K. <i>to be diminished, to fail</i>	יָצַק v. K. <i>to pour</i>
חֲצִי n. m. (חֲצִי) <i>half</i>	יָצַר v. K. (fut. יִצְרֶה) <i>to form</i>
חֶרֶב n. f. <i>sword</i>	יָרָא v. K. (fut. יִירָא) <i>to fear</i>
חֵרֶשׁ adj. (חֲרָשִׁים) <i>deaf</i>	יָרַד v. K. <i>to go down, descend</i>
חֹשֶׁךְ n. m. <i>darkness</i>	יְרוּשָׁלַם n. <i>Jerusalem</i>
טָהוֹר adj. <i>clean, pure</i>	יָרַח n. m. <i>moon</i>
טָהַר v. K. <i>to be clean, pure</i> . P. <i>to purify, cleanse</i> . N. <i>to be purified</i>	יֶרִיחוֹ n. <i>Jericho</i>

יָרֵק n. m. *greenness*

יָרַשׁ or יָרֵשׁ v. K. H. *to drive out*

יִשְׂרָאֵל n. m. *Israel*

יָשַׁב v. K. *to sit, dwell, inhabit*

יָשַׁן v. K. (fut. יִישָׁן) *to sleep*

יִשְׁע n. m. *salvation*

כִּי prep. *according to, as, like*

כָּבֵד K. (fut. א) *to be heavy.*

P. *to honor.* N. *to be honored*

כְּבוֹד n. m. *honor, glory*

כָּבַשׁ v. K. P. *to subdue.* N. *to be subdued*

כֹּה adv. *thus, so*

כֹּהֵן n. m. *priest*

כּוֹכַב n. m. *star*

כּוּל v. P. (כָּלֵל) *to contain*

כוּשׁ n. m. *Cush*

כִּי conj. *for, because, that;*
after a negative but

כָּל n. m. (suf. כָּלֹ) *all, every, the whole*

כָּלָא v. K. *to withhold, restrain.* N. *to be restrained*

כָּלָה v. K. *to come to an end.*

P. *to complete, finish.* Pu. *to be finished*

כֵּל n. m. (כֵּלִים) *vessel, article*

כֵּן adv. *so.* עַל כֵּן *therefore*

כַּנָּף n. f. *wing*

כִּסֵּא n. m. (וֹת) *throne*

כֶּסֶף n. m. *silver*

כַּף n. f. (כַּפִּים) *palm of the hand, sole of the foot*

כְּרוּב n. m. *cherub*

כָּרַת v. K. *to cut, cut off, make a covenant.* H. *to cut off.*

Ho. *to be cut off*

כַּשְׁדִּים n. m. pl. *Chaldees*

כַּתְנֹת n. f. (pl. כַּתְנֹת, const
(כַּתְנֹת) *tunic*

לְ prep. *to, for*

לֹא adv. *not*

לֵב n. m. (לְבוֹת) *heart*

לֵבָב n. m. (וֹת) *heart*

לָבַשׁ or לָבַשׁ v. K. (fut. א) *to put on, wear, be clothed with.* H. *to cause to put on, to clothe*

לַהֵט n. m. *flame*

לֶחֶם n. m. f. *bread*

לַיִל n. m. (לַיְלָה § 48. 2, pl. וֹת) -
night

לִין v. K. *to lodge*

לִפְּנֵי see פְּנִים

לָכַד v. K. *to capture*

לָקַח v. K. *to take.* N. Pu. *to be taken*

מְאֹד adv. *very*

מֵאָה num. *hundred*

מְאֹר n. m. (ים. and וֹת) *light, luminary*

מֵאֲכָל n. m. *food*

מִדְבָּר n. m. *wilderness*

מָה pron. *what? whatever;*
לָמָּה, לָמָּה *for what? why?*

מוֹסֵר n. m. *instruction*

מוֹעֵד n. m. (יָם. and יוֹם) *season*

מוֹת v. K. *to die.* Ho. *to be put to death*

מוֹת n. m. *death*

מִזְבֵּחַ n. m. (יוֹם) *altar*

מִטָּה n. f. *bed*

מָטַר v. H. *to cause to rain*

מָטַר n. m. *rain*

מִי pron. *who? whoever*

מַיִם n. m. pl. *water*

מִין n. m. *species, kind*

מָכַר v. K. *to sell*

מָלֵא v. K. *to fill or be full.* P. *to fill.* N. Pu. *to be filled*

מְלָאכָה n. f. (const. מְלַאכָה. suf. מְלַאכְתּוֹ) *work*

מִלְחָמָה n. f. *war, fighting*

מָלַךְ v. K. *to reign.* H. *to cause to reign, to make king.* Ho. *to be made king*

מֶלֶךְ n. m. *king*

מַלְכָּה n. f. *queen*

מַלְכוּת n. f. (§ 9. 7) *kingdom*

מַמְלָכָה n. f. (const. מִמְלָכָה) *kingdom*

מִמְשָׁלָה n. f. (const. מִמְשָׁלָה) *dominion, rule*

מָן n. m. *manna*

מִן prep. *from, out of;*
מִקְדָּם ל *on the east of*

מְנוּחַ n. m. *rest*

מָנַע v. K. *to withhold, keep back.* N. *to be withheld*

מָעַט n. *a little*

מָעַט H. *to make small or few*

מַעְיָן n. m. (יָם. and יוֹם) *fountain*

מֵעַל adv. *above*

מַעְרָה n. f. (const. מַעְרֶה) *cave*

מָצָא v. K. *to find*

מִצְבָּה n. f. *statue*

מִצְוָה n. f. *commandment*

מִקְוָה n. m. *gathering together, collection*

מָקוֹם n. m. f. (יוֹם) *place*

מָרָא n. f. *Mara (bitter)*

מִרְאָה n. m. *sight, appearance*

מִרְדְּכָי n. m. *Mordecai*

מָשַׁח v. K. *to anoint*

מִשְׁכָּן n. m. *tabernacle, dwelling*

מָשַׁל v. K. *to rule, with בְּ before its object.* H. *to cause to rule*

מִשְׁפָּט n. m. *judgment*

נָא particle of entreaty, *now, pray, I pray thee*

נָגַד v. H. *to tell.* Ho. *to be told*

לְנֶגֶד prep. *before, in the presence of, over against;*
כְּנֶגֶד *corresponding to, a counterpart*

- נָגַע v. K. *to touch*, with בְּ before its object
- נָגַשׁ v. K. N. *to approach*
- נָהָר n. m. (יָם. and יוֹם) *river*
- נָחַ v. K. *to rest*. H. (הִנִּיחַ) or (הֵנִיחַ) *to cause to rest, put, place*
- נֹחַ n. m. *Noah*
- נָחָשׁ n. m. *serpent*
- נָטַע v. K. *to plant*
- נַעֲמִי n. f. *Naomi (sweet)*
- נָעַר n. m. *young man*
- נָפַח v. K. *to breathe, blow*
- נָפַל v. K. *to fall, fail*
- נַפְשׁ n. m. f. (יָם. and יוֹם) *soul, life*
- נִקְבָּה n. f. *female*
- נָשָׂא v. H. *to deceive*
- נָשִׂים see אִשָּׁה
- נִשְׁמָה n. f. *breath*
- נָתַח v. P. *to demolish*
- נָתַן v. K. *to give, put*. N. Ho. *to be given*
- סָבַב v. K. *to surround*
- סָגַר v. K. P. *to shut, shut up*. N. Pu. *to be shut*. H. *to cause to shut*
- סָכַר v. N. *to be shut, stopped*
- סֶלַע n. m. *rock*
- סָפַר v. P. *to recount, tell*
- עָבַד v. K. *to serve, till*
- עֶבֶד n. m. *servant*
- עָבַר v. K. *to pass*. H. *to cause to pass*
- עַד prep. *unto, until*
- עֵדָה n. f. *company, assembly*
- עֵדֶן n. *Eden*
- עוֹד adv. *yet, besides*
- עוֹל n. m. *suckling, babe*
- עוֹלָם n. m. *eternity*; לְעוֹלָם *forever*
- עוֹף n. m. *fowl, birds*
- עוֹף v. K. P. *to fly*
- עִוֵּר adj. *blind*
- עוֹר n. m. (יֹם) *skin*
- עָזַב v. K. *to leave, forsake*
- עֶזֶר n. m. *help*
- עִטָּר v. P. *to crown*
- עִי n. (with art.) *ai*
- עֵינַי n. f. (עֵינַיִם) *eye*
- עִיר n. f. (עָרִים) *city*
- עִירֹם n. m. (עִירְמוּם) *nakedness, naked*
- עַל prep. *upon, over, concerning*
- עָלָה v. K. *to go up*. H. *to bring up, offer*
- עָלָה n. m. *leaf*
- עֹלָה n. f. *burnt-offering*
- עֵלִי n. m. *Eli*
- עוֹלָם see עוֹלָם
- עַם n. m. (עַמִּים) *people*
- עִם prep. (עִמָּדִי or עִמָּי) *with*
- עָמַד v. K. *to stand*
- עָפָר n. m. (יֹם) *dust*

עץ n. m. <i>tree</i> , and collectively <i>trees</i>	פָּרָה v. K. <i>to be fruitful</i>
עֶצֶב n. m. <i>pain, sorrow</i>	פֵּרוֹי n. m. <i>fruit</i>
עֶצְבוֹן n. m. <i>pain, sorrow</i>	פַּרְעֹה n. m. <i>Pharaoh</i>
עֶצֶם n. f. (וְהָ and יָם) <i>bone</i>	פַּרְפָּר n. <i>Pharpar</i>
עָקֵב n. m. (const. עֲקֵב, pl. יָם and וְהָ) <i>heel</i>	פָּרָת n. <i>Euphrates</i>
עָרֵב n. m. f. (וְהָ) <i>evening</i>	פָּשַׁט v. K. <i>to take off</i> clothes
עֵרֵב n. m. <i>raven</i>	פָּתַח v. K. <i>to open</i> . N. <i>to be opened</i>
עָרוֹם adj. (עֲרֹמָה) <i>naked</i>	צָבָא n. m. (וְהָ and יָם) <i>host</i>
עָרוֹם adj. <i>cunning, subtle</i>	צִדִּיק n. m. <i>righteousness</i>
עֵשֶׁב n. m. (וְהָ) <i>herb</i>	צִוָּה v. P. <i>to command</i>
עָשָׂה v. K. <i>to do, make, produce</i> . N. <i>to be done, made</i>	צִיּוֹן n. f. <i>Zion</i>
עֵשָׂו n. m. <i>Esau</i>	צֶלֶם n. m. <i>image</i>
עֶשְׂוֹר n. m. <i>decade, ten</i>	צִלָּע n. f. (const. צִלָּע, pl. יָם and וְהָ) <i>side, rib</i>
עֶשְׂרִי num. <i>tenth</i>	צָמַח v. K. P. <i>to sprout, to shoot forth</i> . H. <i>to cause to sprout</i>
עֵת n. m. f. (עֵתִים) <i>time in the sense of duration</i>	צַעֲקָה n. f. <i>cry</i>
עַתָּה adv. <i>now</i>	צָרָה n. f. (צָרָה) <i>trouble</i>
פֶּה n. m. (const. פִּי) <i>mouth</i>	קָבַל v. P. <i>to receive, accept</i>
פִּישׁוֹן n. <i>Pison</i>	קָבַץ v. P. <i>to gather</i> . N. <i>to be gathered</i>
פְּלִשְׁתִּים n. m. pl. <i>the Philistines</i>	קָבַר v. K. <i>to bury</i> . N. <i>to be buried</i>
פֶּן conj. <i>lest, that not</i>	קֶדֶם n. m. <i>east</i>
פָּנִים n. m. pl. <i>face</i> ; לִפְנֵי or עַל-פְּנֵי <i>before, in the presence of</i>	קִדְמָה n. f. <i>former state</i>
פַּעַם n. m. f. <i>time in the sense of repetition</i>	קִדְמָה n. f. <i>east</i>
פָּקַח v. K. <i>to open</i> the eyes. N. <i>to be opened</i>	קִדַּשׁ v. K. (fut. a) <i>to be holy</i> . P. H. <i>to sanctify, consecrate</i> . N. Pu. <i>to be sanctified</i> . Hith. <i>to sanctify or purify one's self</i>
פָּרַד v. K. P. H. <i>to separate, part</i> . N. Pu. <i>to be parted</i>	

קֹדֶשׁ n. m. holiness, a holy place or thing

קָנָה v. N. to be gathered together

קוֹל n. m. (וֹת) voice, sound

קוּם v. K. to arise

קוֹץ n. m. thorn

קָטַן, קָטֹן adj. (קִטְּנָה) little, small

קָטַר v. H. to burn incense

קִטְרֶת n. f. incense

קָלַל v. K. to be light, diminished

קָלָלָה n. f. a curse

קֵץ n. m. end

קֶצֶה n. m. end

קָרָא v. K. to call. N. Pu. to be called

קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer

קָרַע v. K. to rend

רָאָה v. K. (fut. with Vav וַיֵּרָא) to see. N. to be seen, appear

רֹאשׁ n. m. (רִאשִׁים) head, source

רֵאשִׁית n. f. beginning

רַב adj. (רַבָּה) much, many

רָבָה v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.

רְבִיעִי num. fourth

רֶגֶל n. f. (רַגְלִים) foot

רָדָה v. K. to rule, have dominion

רִהָטִים n. m. pl. troughs

רוּחַ n. m. f. (וֹת) breath, wind, Spirit

רוּץ v. K. to run

רַחוּם adj. merciful

רַחֲמִים n. m. pl. mercies, compassions

רָחַף v. P. to brood, hover over

רָחַץ v. K. to wash

רִיב v. K. to contend

רָמַשׁ v. K. to creep

רֶמֶשׁ n. m. creeping thing, reptile

רַע adj. (רָעָה) bad, evil

רָעָב n. m. famine

רָעָה n. f. evil

רָקִיעַ n. m. firmament

שָׂדֶה n. m. (וֹת and ים) field

שִׁיחַ n. m. bush, shrub

שָׂם v. K. to place

שָׂכַל v. H. to be wise, act wisely

שָׁלְמָה n. f. garment

שִׂמְחָה n. f. gladness

שָׂק n. m. sackcloth

שָׂרַף v. K. to burn

שִׂשׂוֹן n. m. joy

שְׂאֵרִית n. f. remnant

שְׁבִיעִי num. seventh

שָׁבַע v. N. to swear

שִׁבְעָה עָשָׂר n. m. *seventeen*

שָׁבַר v. P. *to break in pieces*

שָׁבַת v. K. (fut. o and a) *to rest, cease, keep Sabbath.*

H. *to cause to rest or cease*

שַׁבָּת n. m. f. (suf. שַׁבְתּוֹ) *Sabbath*

שֹׁהֵם n. m. *onyx*

שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*

שׁוּף v. K. *to bruise, crush*

שָׁחַת v. H. *to destroy*

שָׁת v. K. *to put*

שָׁבַב v. K. *to lie down*

שָׁכַח v. K. *to forget*

שָׁכַךְ v. K. *to subside*

שָׁלַל v. K. (fut. a) *to be bereaved.* P. *to bereave*

שָׁחַם v. H. *to rise early*

שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*

שָׁלַח v. K. P. H. *to send, send away, put forth*

שְׁלִישִׁי num. *third*

שָׁלַךְ v. H. *to cast*

שְׁלֹמֹה n. m. *Solomon*

שָׁם adv. *there*; שָׁמָּה *thither*

שֵׁם n. m. (וֵת) *name*

שְׁמוּאֵל n. m. *Samuel*

שָׁמַיִם n. m. pl. *heaven*

שֶׁמֶן n. m. *oil*

שָׁמַע v. K. *to hear, with a direct object or with ב ; to hearken*

שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*

שֶׁמֶשׁ n. m. f. *sun*

שָׁנָה n. f. (יָם.) *year*

שָׁנִי n. m. *crimson*

שֵׁנִי num. *second*

שְׁנַיִם m. שְׁנַיִם f. num. *two*

שְׁנִיתָּהּ adv. *a second time*

שַׁעַר n. m. f. (יָם.) *gate*

שַׁפְּחָה n. f. *handmaid*

שָׁקָה v. H. *to cause to drink, to water*

שֶׁקֶל n. m. *shekel*

שָׂרַץ v. K. *to creep, teem with, increase abundantly*

שָׂרָץ n. m. *creeping thing, reptile*

שֵׁשִׁי num. *sixth*

תַּאֲוָה n. f. *desire*

תַּאֲנֶה n. f. (יָם.) *fig-tree, fig*

תֵּבָה n. f. *ark*

תֹּהוֹ n. m. *desolateness*

תְּהוֹם n. m. f. (וֵת) *ocean, the deep*

תֹּךְ n. m. *midst*

תּוֹלְדוֹת n. f. pl. *generations*

תַּחַת prep. *under, instead of*

תַּנִּיךְ n. m. *sea-monster*

תָּפַר v. K. *to sew*

תָּפַשׁ v. K. *to lay hold of, seize*

תְּרֵמָה n. f. *deep sleep*

תְּשׁוּקָה n. f. *desire*

ENGLISH-HEBREW VOCABULARY.

Aaron אֶהֱרֹן
above מֵעַל
to accept קָבַל P.
according to כְּ
on account of בְּעִבּוּר
to adhere דָּבַק K.
after אַחֵר
Ahab אַחֲזָב
Ai הָעִי
alive חַי
all כָּל
alone לְבַדּוֹ
also גַּם, אַף
altar מִזְבֵּחַ
Amanah אֲמָנָה
and וְ
to anoint מָשַׁח K.
apron חֲגוּרָה
to appear רָאָה N.
appearance מֵרָאָה
to approach נָגַשׁ K. N.; קָרַב
 K.
to arise קָם K.
ark אֲרוֹן
article כָּלִי
as כַּ, כְּ, כַּאֲשֶׁר

ashes אֶפֶר
assembly עֵדָה
at בְּ

Baal בַּעַל
babe עוֹלֵל
bad רָע
bdellium בְּדֵלֶיחַ
to be הָיָה K.
to bear (bring forth) יָלַד K.
beast (domesticated) בְּהֵמָה
beast (wild) חַיָּה
because כִּי, אֲשֶׁר
bed מִטָּה
before adv. טֶרֶם
before prep. לִפְנֵי, לְפָנַי, לְפָנֶיךָ
to begin חָלַל H.
beginning רֵאשִׁית
behold הִנֵּה, הֵן
belly בֶּחֳזֵק
benefit גְּמוּלָה
to bereave שָׂכַל P.
to be bereaved שָׁכַל K.
besides עוֹד
between בֵּין
birds עוֹף

<i>to bless</i> בָּרַךְ K. (only in pass. part.) P.	<i>cave</i> מְעָרָה
<i>blessing</i> בְּרָכָה	<i>to cease</i> שָׁבַת
<i>blind</i> עִוֵּר	<i>Chaldees</i> כַּשְׁדִּים
<i>blood</i> דָּם	<i>cherub</i> כְּרוּב
<i>to blow</i> נָפַח K.	<i>city</i> עִיר
<i>bone</i> עֶצֶם	<i>clean</i> טָהוֹר
<i>to be born</i> יָלַד N.	<i>to be clean</i> טָהַר K.
<i>bread</i> לֶחֶם	<i>to cleanse</i> טָהַר P.
<i>to break in pieces</i> שָׁבַר P.	<i>to cleave (adhere)</i> דָּבַק K.
<i>breath</i> רוּחַ, נְשָׁמָה	<i>to clothe</i> לָבַשׁ H.
<i>to breathe</i> נָפַח K.	<i>to be clothed with</i> לָבַשׁ or לָבַשׁ K.
<i>to bring</i> בָּוֵא H.	<i>clothes</i> בְּגָדִים
<i>to bring back</i> שׁוּב P. H.	<i>collection</i> מְקוֹה
<i>to bring forth</i> יָצָא H.	<i>to come</i> בָּוֵא K.
<i>to bring forth children</i> יָלַד H.	<i>to come near</i> קָרַב K.
<i>to bring forth grass</i> דָּשָׂא H.	<i>to command</i> צִוָּה P.
<i>to bring near</i> קָרַב H.	<i>commandment</i> מִצְוָה
<i>to bring up</i> עָלָה H.	<i>company</i> עֲדָה
<i>to brood</i> רָחַח P.	<i>compassions</i> רַחֲמִים
<i>brother</i> אָח	<i>to complete</i> כָּלָה P.
<i>to bruise</i> שָׁיַח K.	<i>conception</i> הֶרְיוֹן
<i>to build</i> בָּנָה K.	<i>concerning</i> עַל
<i>to burn</i> שָׂרַף K.	<i>to consecrate</i> קָדַשׁ P. H.
<i>to burn incense</i> קָטַר H.	<i>to contain</i> כּוּל P.
<i>burnt-offering</i> עֹלָה	<i>to contend</i> רִיב K.
<i>to bury</i> קָבַר K.	<i>corresponding to</i> כְּלָגֵד
<i>bush</i> שִׁיחַ	<i>counterpart</i> כְּלָגֵד
<i>but (after a negative)</i> כִּי	<i>covenant</i> בְּרִית
<i>to call</i> קָרָא K.	<i>to create</i> בָּרָא K.
<i>to capture</i> לָכַד K.	<i>to creep</i> שָׂרַץ K., רָמַשׁ K.
<i>to cast</i> שָׁלַךְ H.	<i>creeping thing</i> שָׂרָץ, רָמַשׁ
<i>cattle</i> בְּהֵמָה	<i>crimson</i> שָׁנִי
	<i>to crown</i> עָטַר P.

to crush דָּקַק K. H., שוּף K.

cry צָעָקָה , זָעָקָה

to cry זָעַק K.

cunning עָרוּם

to curse אָרַר K. P.

curse קָלָלָה

Cush כּוּשׁ

to cut כָּרַת K.

to cut off כָּרַת K. H.

Damascus דַּמָּשֶׁק

darkness חֹשֶׁךְ

daughter בַּת

David דָּוִד

day יוֹם

deaf חֵרֵשׁ

death מוֹת

to be put to death מוֹת Ho.

decade עֶשְׂוֹר

to deceive נָשָׂא H.

the deep תְּהוֹם

to defile גָּאַל P., טָנַף P.

to deliver חָלַץ P.

to demolish נָחַץ K.

to descend יָרַד K.

desire תַּשׁוּקָה , תַּאֲוָה

to desire חָמַד K. P.

desolateness תֹּהוּ

to destroy אָבַד P., שָׁחַת H.

to die מוֹת K.

to divide בָּדַל H.

to do עָשָׂה K.

dominion מִמְּשָׁלָה

to have dominion רָדָה K.

door דֶּלֶת

dove יוֹנָה

to cause to drink שָׁקָה H.

to drive out גָּרַשׁ K. P., דָּרַשׁ

or דָּרַשׁ K. H.

dry land יַבְשָׁה

to be dry יָבַשׁ K.

dust עָפָר

to dwell יָשַׁב K., שָׁכַן K.

dwelling מִשְׁכָּן

each אֶחָד

ear אָזֶן

to rise early שָׁכַם H.

earth אֶרֶץ

east קִדְמָה , קֶדֶם

on the east of לְ מִקְדָּם

to eat אָכַל K.

Eden עֵדֶן

Edom אֶדוֹם

Eleazar אֶלְעָזָר

Eli עֵלִי

emptiness בֹּהֶן

to come to an end כָּלָה K.

enmity אִיבָה

ephah אִיפָה

Esau עֵשָׂו

eternity עוֹלָם

Euphrates פָּרָת

even גַּם , אַף

evening עָרֵב

every כָּל

evil adj. רָע , n. רָעָה

eye עֵינִן

face פָּנִים, אַפִּים
to fail נָפַל K.
to fall נָפַל K.
famine רָעָב
father אָב
to fear יָרָא
female נְקֵמָה
to make few מָעַט H.
field שָׂדֶה
fifth חֲמִישִׁי
fig, fig-tree תְּאֵנָה
fighting מִלְחָמָה
to fill מָלֵא K. P.
to find מָצָא K.
to finish כָּלָה P.
fire אֵשׁ
firmament רָקִיעַ
fish דָּגָה
flame לֶהֱטֹא
flesh בָּשָׂר
to fly עוֹף K. P.
food מַאֲכָל
foot רֶגֶל
for conj. כִּי, *prep.* לִ
forever לְעוֹלָם
to forget שָׁכַח K.
to form יָצַר K.
former state קִדְמָה
to forsake עָזַב K.
four אַרְבָּעָה
fourth רְבִיעִי
fowl עוֹף
from מִן
fruit פְּרִי

to be fruitful פָּרָה K.
to be full מָלֵא K.
garden גֶּן
garment בִּגְד , שְׁלֵמָה
gate שַׁעַר
to gather קָבַץ P.
to be gathered together קָהָה N.
gathering together מִקְוָה
generations תּוֹלְדוֹת
Gibeon גִּבְעוֹן
Gihon גִּיחוֹן
to give נָתַן K.
to give light אֹרֶךְ H.
gladness שִׂמְחָה
glory כְּבוֹד
to go הִלֵּךְ K.
to go down יָרַד K.
to go forth, go out יָצָא K.
to go up עָלָה K.
gold זָהָב
good טוֹב
God אֱלֹהִים, אֵל
grass דְּשָׁא
great גָּדוֹל
to be great גָּדַל K.
to make great גָּדַל P.
greenness יֶרֶק
ground אֲדָמָה
hail בָּרָד
half חֲצִי
Haman חָמָן
hand יָד

handmaid שִׁפְחָה
Havilah חַוִּילָה
he הוּא
head רֹאשׁ
to hear שָׁמַע K.
to hearken שָׁמַע K.
heart לֵב , לִבָּב
heaven שָׁמַיִם
to be heavy כָּבֵד K.
to take heed שָׁמַר N.
heel עָקֵב
help עֲזָר
herb יֵשֶׁבֶת
Hiddekel חִדְקֵל
to hide חָבֵא H.
hither הֵנָּה
to lay hold of תָּפַס K.
holiness קֹדֶשׁ
to be holy קָדַשׁ K.
honey דְּבַשׁ
honor כְּבוֹד
to honor כָּבֵד P.
host צָבָא
house בַּיִת
to hover over רָחַף P.
how אֵיכָכָה
how much less כִּי אַף—*how*
much more id.
husband אִישׁ

I אֲנִי , אֲנִי
if אִם
image צֶלֶם
in בְּ

incense קֹטֶרֶת
to burn incense קָטַר H.
to increase abundantly שָׁרַץ K.
indeed אֲמֵנָם
to inhabit יָשַׁב K.
instead of תַּחַת
instruction מוֹסֵר
into בְּ
Israel יִשְׂרָאֵל
it הוּא , הִיא

Jacob יַעֲקֹב
Jehovah יְהוָה
Jericho יְרִיחוֹ
Jerusalem יְרוּשָׁלַם
Jew יְהוּדִי
Joseph יוֹסֵף
joy שִׂשׂוֹן
Judah יְהוּדָה
judgment מִשְׁפָּט

to keep שָׁמַר K.
to keep back מָנַע K.
to keep Sabbath שָׁבַת K.
kind n. מִין
kindness חֶסֶד
king מֶלֶךְ
to make king מָלַךְ H.
kingdom מַמְלָכָה , מְלָכוּת
to know יָדַע K.
to let know יָדַע H.

land אֶרֶץ , אֲדָמָה
large גָּדוֹל

to lead הֵלֵךְ H.

leaf עֵלֶף

to leave עָזַב K.

lest פֶּן

to lie down שָׁכַב K.

life נֶפֶשׁ, חַיִּים, חַיָּה

light אֹר

a light מְאוֹר

to give light אֹר H.

like כְּ

likeness דְּמוּת

little קָטָן

a little מְעַט

to live חָיָה, חַיִּי K.

living חַי

living thing חַיָּה

lo! הִנֵּה, הֵן !

to lodge לִין K.

lord בָּעַל, אֲדֹנָי

Lord אֲדֹנָי

to love אָהַב K.

luminary מְאוֹר

majesty הִדָּר

to make עָשָׂה K.

to make a covenant כָּרַת K.

to make few or small מְעַט H.

to make king מָלַךְ H.

to make many רָבָה P. H.

male זָכָר

man אָדָם, אִישׁ, אַנּוֹשׁ

young man נָעַר

manna מָן

many רַב

to be many רָבָה K.

Mara מָרָא

master אֲדֹנָי

mercies רַחֲמִים

merciful רַחֲמִים

mercy חֶסֶד

midst תְּוֶה

mist אֶד

month חֹדֶשׁ

moon יָרֵחַ

Mordecai מֶרְדֵּכַי

morning בֹּקֶר

mother אִם

mouth פֶּה

much רַב

to multiply intrans. רָבָה K.

trans. רָבָה P. H.

naked עָרוֹם

nakedness עִירֹם

name שֵׁם

Naomi נְעֹמִי

nation גּוֹי

to bring near קָרַב H.

to come near קָרַב K.

new חֲדָשׁ

night לַיִל

Noah נֹחַ

nostril אָף

not לֹא, בְּלֹאִי, אֵל

there is not or was not אֵין

that not פֶּן

not yet טַרְם

now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.
 ocean תְּהוֹם
 to offer עָלָה H., קָרַב H.
 oil שֶׁמֶן
 olive, olive-tree זֵית
 one אֶחָד
 onyx שֹׁהַם
 to open פָּתַח K.
 to open the eyes פָּקַח K.
 or (in a disjunctive question)

אִם

out of מִן

over עַל

over against נֶגֶד

overtake דָּבַק H.

pain עֲצָבוֹן, עֲצָב

to part פָּרַד K. P. H.

people עַם

to perish אָבַד K.

Pharaoh פַּרְעֹה

Pharpar פַּרְפַּר

Philistines פְּלִשְׁתִּים

pillar אֲשֵׁרָה

Pison פִּישׁוֹן

place מָקוֹם

to place נִיחַ H., שִׁים K.

to plant נָטַע K.

to pour יָצַק K.

pray! I pray thee נָא

in the presence of , לְפָנַי , נֶגֶד

עַל-פָּנַי

priest כֹּהֵן

to produce עָשָׂה K.

to produce seed זָרַע H.

to pulverize דָּקַק K. H.

pure טָהוֹר

to be pure טָהַר K.

to purify טָהַר P.

to purify one's self קָדַשׁ Hith.

to put נִיחַ H., נָתַן K., שִׁית K.

to put forth שָׁלַח K. P.

to put on clothes לָבַשׁ or לְבַשׁ K.

queen מַלְכָּה

rain מֵטֶר

to cause to rain מֵטֶר H.

to receive קָבַל P.

to recount סָפַר P.

to redeem גָּאַל K.

to reign מָלַךְ K.

to remember זָכַר K.

remnant שְׁאֵרִית

to rend קָרַע K.

reptile שָׂרָץ, רֶמֶשׂ

respecting אֶל-

to rest נִיחַ K., שָׁבַת K.

to return intrans. שׁוּב K.

rib צֶלַע

righteousness צֶדֶק

to rise early שָׁכַם H.

river נָהָר

rock סֶלַע

to roll גָּלַל K.

rule מִמְשָׁלָה

to rule מָשַׁל K., רָדָה K.

to run רוץ K.

Sabbath שַׁבָּת

to keep Sabbath שַׁבָּת K.

sackcloth שַׁק

salvation יִשְׁע

Samuel שְׁמוּאֵל

to sanctify קָדַשׁ P. H.

to say אָמַר K.

sea יָם

sea monster תַּנִּין

season מוֹעֵד

second שְׁנִי

a second time שְׁנִית

to see רָאָה K.

seed זֶרַע

to produce seed זָרַע H.

to seize תָּפַשׁ

to sell מָכַר K.

to send, send away שָׁלַח K.

P. H.

to separate בָּדַל H., פָּרַד K. P.

H.

separation בַּד

serpent נָחָשׁ

servant עֶבֶד

to serve עָבַד K.

seventh שְׁבִיעִי

to sew תָּפַר K.

she הִיא

shekel שֶׁקֶל

to shine אֹר K. N.

to shoot forth צָמַח K. P.

shrub שִׁיחַ

to shut, shut up סָגַר K.

side צִלָּע

sight מַרְאֶה

sign אוֹת

silver כֶּסֶף

sister אָחוֹת

to sit יָשַׁב

sixth שִׁשִּׁי

skin עוֹר

to sleep יָשָׁן K.

deep sleep תְּרִדְמָה

small קָטָן

to make small מָעַט H.

so כֵּן, כֹּה

to soil טָנַף P.

Solomon שְׁלֹמֹה

son בֶּן

sorrow עֲצָבוֹן, עֲצָב

soul נֶפֶשׁ

sound קוֹל

source ראש

to sow זָרַע K.

to speak דִּבֶּר P.

species מִין

spirit רוּחַ

splendor הוֹד

to spring up (said of grass)

דָּשָׂא K.

to sprout צָמַח K. P.

to stand עָמַד K.

star כּוֹכַב

to station שָׁכַן P. H.

statue מַצְבָּה

stone אֶבֶן

to be strong חִזַּק K.

to subdue כָּבַשׁ K. P.

subtle עָרוּם

suckling עוּל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זָעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes פָּשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. אֲשֶׁר, כִּי, *pron.* הוּא

that not פֶּךְ

the הַ

then אָז

there שָׁם

therefore עַל כֵּן

third שְׁלִישִׁי

this זֶה

thistle תִּרְחָל

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֹּה

Tigris תִּגְרִיס

to till עָבַד K.

time (duration) עֵת

time (repetition) פֶּעַם

to לְ, אֶל-

to cause to toil יָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רְהִטִּים

to be found true אֱמֵן N.

truly אֱמָנָם

tunic כְּתֹנֶת

to turn הִפִּיךָ K.

two שְׁנַיִם

under תַּחַת

until עַד

unto אֶל-, עַד

upon עַל

Ur אּוּר

vapor אָדָם

to be verified אֱמֵן N.

very מְאֹד

vessel כֵּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הֵלֵךְ K.

to walk about הֵלֵךְ Hith.

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or לְבַשׁ K.

to weary יָגַע P. H.

to be weary יָגַע K.

well n. בְּאֵר
what? מָה
whatever מִה
whence? מֵאַיִן
where? אֵי, אֵינָה
which אֲשֶׁר
whither? אֵלָּה
who אֲשֶׁר
who? מִי
whoever מִי
whole כֹּל
why? לָמָּה, לָמָּה
wife אִשָּׁה
wilderness מִדְבָּר
wind רוּחַ

window אֶרְבֶּה
wing כַּנָּף
to be wise שִׁכַּל H.
to act wisely שִׁכַּל H.
with עִם, בְּ, אִתָּה
to withhold כָּלָא K., מִנֵּעַ K.
woman אִשָּׁה
word דְּבַר
work מְלָאכָה

year שָׁנָה
yet עוֹד
young man יָעַר

Zion צִיּוֹן

